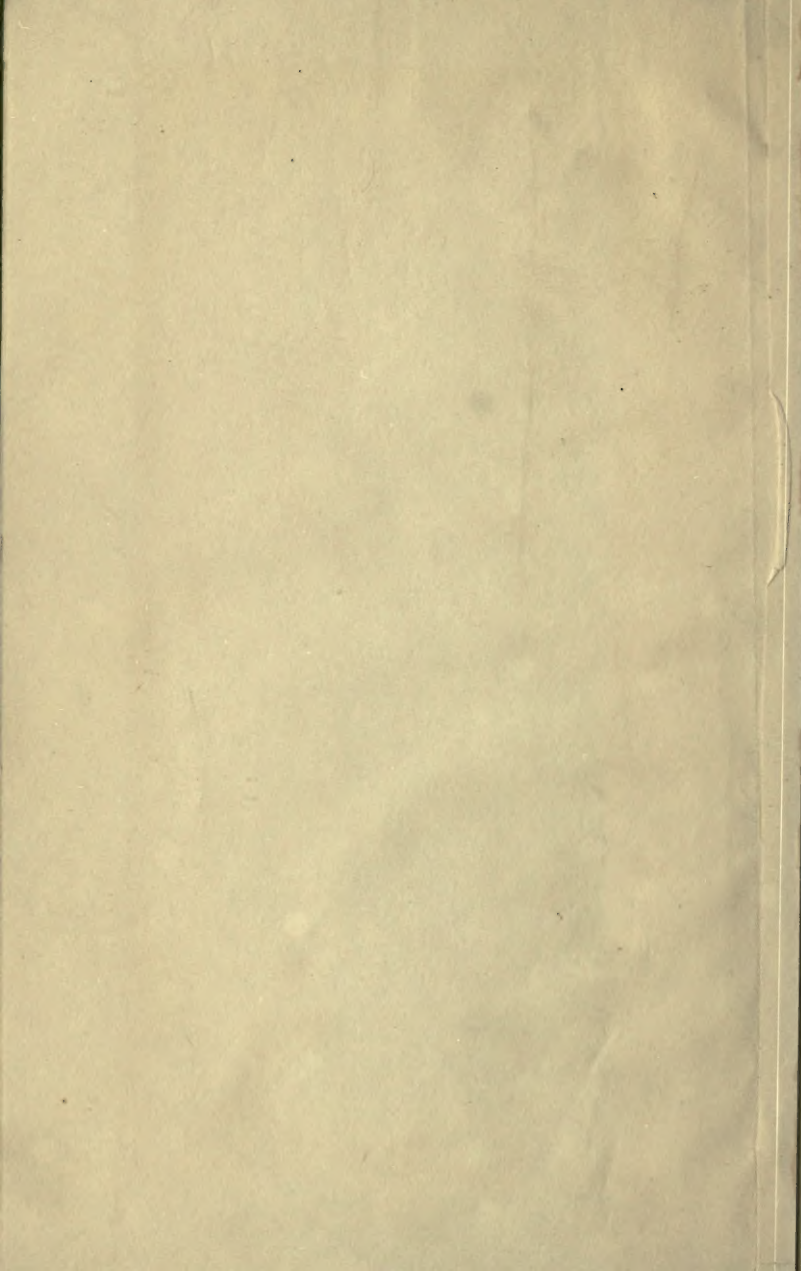


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THE SYNTAX AND IDIOMS OF HINDUSTANI

A MANUAL OF THE LANGUAGE

CONSISTING OF

PROGRESSIVE EXERCISES IN GRAMMAR, READING,
AND TRANSLATION, WITH NOTES AND
DIRECTIONS AND VOCABULARIES

BY

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Scribendi recte sapere est et principium et fons.—Hor.

REPRINT OF THE SECOND (ENLARGED) EDITION OF 1893

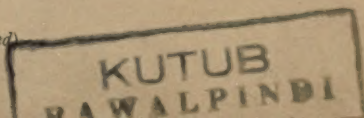
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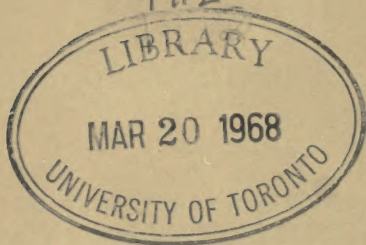


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PREFACE TO FIRST EDITION.

THIS work is intended to meet the want of an Introductory Treatise for beginners, in a form suited to the previous training of educated Englishmen, and, in accord with the views expressed in a recent Manifesto of the Imperial Institute, aims at the promotion of a scholarly and appreciative cultivation of the most important of the Indian Vernaculars *ab initio*.

The method adopted is that of the best books of the kind now used in our Public Schools, and may be shortly described as a compendious course of Syntax and Idioms, with *Model Exercises* in application step by step. Each Exercise in its turn explains and illustrates some new point or points of *Usage*, till the subject is exhausted, and a fairly complete view of the quality and resources of the language placed before the student. The application of the ordinary principles of clause-analysis to the diction of Hindustani, which occupies the Second Part of the Exercises, is indispensable to the formation of a correct and idiomatic style, whether in speaking or writing.

The Model Sentences are taken from the best modern writers, chiefly from the works of Maulavi Nazir Ahmed, the author of the *Taubat* (see note on p. 140 below), and

from the Letters of the late Mirza Nausha (Galib), both Dehli men and of undisputed authority in native literary circles. Use has also been made of the generally excellent Urdû version of part of the *Alf-Laila*, which was published in Lucknow a few years before the Annexation.

Thus, in addition to their more immediate function, the Hindustani Sentences serve as a Delectus or Introductory Reader. To give them in lithograph in the written character, *which alone is of practical value*, was unfortunately an impossible undertaking in this country; but they may be published separately in this form hereafter if the demand arises.

Part III. contains a series of Lessons in Translation, which are drawn up on the principle that the simplest and shortest way to teach this kind of work is to show how it is done; and as there is no part of his preparatory course in which the learner needs more and usually receives less help, no apology is made for the fulness of the instructions.

M. K.

Uley, 1890.

PREFACE TO SECOND EDITION.

As regards Grammar, the change of method which underlies the teaching of this work has been well received. At the suggestion of friends, an Introductory Chapter has been prefixed to Part I; and the addition of sundry details to the grammatical commentary has completed the equipment of the Volume as an independent and sufficient aid to the acquisition of an *accurate and idiomatic command of Hindustani*, colloquial and literary.

A better type-fount, of similar cast to that used in the Service Examinations of this country, has been found for the Reading Exercises, and vowel signs have been more freely used.

Also, words inadvertently omitted in Vocab. No. 2 have been supplied.

M. K.

Uley, 1893.

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EXERCISES IN HINDUSTANI.

INTRODUCTORY.

1. THE ALPHABET.

No.	Letter.	Name.	Trans- literation.	No.	Letter.	Name.	Trans- literation.
1	ا	<i>alif</i>	...	19	ش	<i>shîn</i>	sh
2	ب	<i>be</i>	b	20	ص	<i>sâd</i>	ṣ
3	پ	<i>pe</i>	p	21	ض	<i>zâd</i>	ẓ
4	ت	<i>te</i>	t	22	ط	<i>toë</i>	ṭ
5	ث	<i>ta</i>	ṭ	23	ظ	<i>zoë</i>	ẓ̣
6	س	<i>se</i>	ṣ	24	ع	<i>'ain</i>	'
7	ج	<i>jêm</i>	j	25	غ	<i>gain</i>	ġ
8	چ	<i>che</i>	ch	26	ف	<i>fe</i>	f
9	ح	<i>he</i>	ḥ	27	ق	<i>qâf</i>	q
10	خ	<i>khe</i>	<u>kh</u>	28	ک	<i>kâf</i>	k
11	د	<i>dâl</i>	d	29	گ	<i>gâf</i>	g
12	ڈ	<i>da</i>	ḍ	30	ل	<i>lâm</i>	l
13	ذ	<i>zâl</i>	ẓ	31	م	<i>mîm</i>	m
14	ر	<i>re</i>	r	32	ن	<i>nân</i>	n
15	ڑ	<i>ra</i>	ṛ	33	و	<i>wâv</i>	w or v
16	ز	<i>ze</i>	z	34	ہ	<i>he</i>	h
17	ژ	<i>zhe</i>	zh	35	ی	<i>ye</i>	y
18	س	<i>sîn</i>	s				

2. In script and type both, all the above letters are joinable with a preceding letter; and, except in the case of **و** and of letters of the form **ر د**, are joinable with a following letter also, in most cases by the removal of the curved stroke in which they terminate in the detached form.

The following table shows this for type. (Read from right to left.)

Final.	Medial.	Initial.	Detached Form.
ب پ ت ث	ب پ ت ث	ب پ ت ث	ب پ ت ث
ج چ ح خ	ج چ ح خ	ج چ ح خ	ج چ ح خ
س ش	س ش	س ش	س ش
ص ض	ص ض	ص ض	ص ض
ط ظ	ط ظ	ط ظ	ط ظ
ع غ	ع غ	ع غ	ع غ
ف ق	ف ق	ف ق	ف ق
ک گ	ک گ	ک گ	ک گ
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
ہ	ہ	ہ	ہ
ی	ی	ی	ی
ا و در	ا و در	ا و در	ا و در

Remark. The 'transliteration' column in the first table shows what may be called the current literary mode of 'romanising' the various forms for the consonants *t, s, z*, etc., which are included in the composition of the Hindustani Alphabet; but, so far as pronunciation is concerned, there is no necessity for this kind of differentiation.*

3. In the Hindustani Alphabet twenty-eight of the letters are pure Arabic. Of the remaining seven, Nos. 3, 8, 17, 29 are adaptations of the form in each case immediately preceding to denote variations in sound required for the Persian language, when the Arabic character was adopted. In much the same way, Nos. 5, 12, 15 transliterate the peculiar Hindî cerebrals for which it was necessary to find a place in the Hindustani Alphabet. In script, the delay caused by the four dots placed over each of these three letters is lessened by the adoption of a form resembling the letter *toë*, which includes the dots in a single stroke of the pen.

As a rule, the ten letters 6, 9, 13, 20-25, and 27, are not used in the transliteration of Hindî words current in Hindustani. They occur in Arabic and Persi-Arabic words only.

* Chodzko says:—Des nuances d'articulation qui, en arabe, distinguent quelques lettres les unes des autres, disparaissent dans la bouche des Persans. Ainsi, les lettres ت et ط — ص س ث — ظ ض ز — se prononcent indifféremment comme le *t* français, le *s* français initial, et comme le *s* français entre deux voyelles, ou comme le *z* slave. He accordingly transliterates the letters of each group by one and the same letter. See App. C.

These particulars and the inferences to be drawn from them are important, for a first step to *scholarship* in Hindustani is ability to distinguish between the various constituents of the language. Certain letters and combinations of letters are peculiar to Hindî, Persian, and Arabic respectively, so that the words in which they occur reveal their own origin.

4. VOWEL SOUNDS AND THEIR REPRESENTATION.

Table.

Examples.	Sound and Transliteration.	Vowels (initial).
اَنْجَمٰن <i>anjuman</i>	a : as a in <i>abroad</i> , or u in <i>up</i>	اَ
اِنْ دِنُوْن <i>in dinôn</i>	i : as i in <i>inn</i>	اِ
اُردُو <i>urdû</i>	u : as u in <i>und</i> , Germ.	اُ
اَتے ہاين <i>ate hain</i>	â : as â in <i>âne</i> , Fr.	آ = اِاَ
اِشْوَر <i>îshwar</i>	î : as î in <i>île</i> , Fr.	} اِی
اِترِی <i>êrî</i>	ê : as ê in <i>être</i> , Fr.	
اُوپر <i>ûpar</i>	û : as ou in <i>outré</i> , Fr.	} اُو
اولا <i>ôla</i>	ô : as o in <i>open</i>	
اِيسا <i>aisâ</i>	ai : as ai in <i>aisle</i>	اِی
اَوْلاد <i>aulâd</i>	au : as au in <i>auf</i> , Germ.	اُو

The first three entries in the table (right hand column) are short sounds common to the Hindî, Persian and

Arabic tongues. (As to their occasional modification see App. C.) They are represented in the Arabic way by the signs called *fatha*, *kasra*, *zamma* (or *zabar*, *zer*, *pesh* in Persian), with silent *alif* as a prop.

The next three entries are the same sounds prolonged by the addition of the semi-vowels *alif*, *ye*, *wâv*, homogeneous respectively with *fatha*, *kasra*, *zamma*.*

The remaining two are diphthongs in which *fatha* is followed by *ye* and *wâv*.

These five long sounds are also common to Hindî, Persian and Arabic.

The Hindî language, however, uses two other extensions of *i* and *u*, viz., *é* and *ó*, which are occasionally met with in Persian also, and these are represented in Hindustani in the same way as *î* and *û*. In reading, this double use of *ye* and *wâv* is the chief difficulty which meets the beginner.†

When these ten vowel sounds are not initial—in other words, when they vocalise the consonant which precedes them, the adventitious *alif*, being no longer necessary, is withdrawn. Thus, with the consonant *re*, we have, reading from the right:—

| *rô* or *rû* رُو | *rê* or *rî* رِي | *râ* رَا | *ru* رُ | *ri* رِ | *ra* رَ
rau رَو | *rai* رَي

* In archaic forms of Arabic writing, the vowels are represented by *alif*, *ye*, *wâv* alone, rule or accent determining in each case the length of tone.

† The use of ع instead of ع for *é* final is a great convenience. Native scribes use whichever form best suits their idea of symmetry in relation to the adjoining letters, or the linear space at their command.

In the following pages *o* and *e* will be used instead of *ó* and *é*, where transliteration is resorted to.

in the fourth of which it will be noticed that the horizontal *alif* has disappeared.

The examples given in the table will be found to illustrate the whole of the ten vowel sounds, initial or otherwise.

The student will find that the vowel signs *fatha*, *kasra*, *zamma* are seldom or never used in script, as they are exceedingly troublesome to write, and but rarely in print. Observation and the use of the dictionary will soon enable him to dispense with them.

5. ORTHOGRAPHICAL SIGNS OCCASIONALLY USED IN HINDUSTANI.

(1) ^{هَمْزَة} *hamza*, an Arabic term, which technically signifies the 'effort' of uttering a vowel sound at the beginning of a syllable, and is represented by the upper part of the letter ع, the enunciation of which, in combination with a vowel sound, demands a peculiar effort. In strict accuracy, therefore, *hamza* should be written over each of the initial *alifs* in the table above; and often is so written in Arabic, though not in Hindustani; moreover, when these same vowel sounds follow, in the same word, a syllable which ends with a vowel, the rule is to retain the *hamza* and drop the *alif*, or, when the vowel indicated is *kasra*, to change the *alif* into *ye*, written without the subscript dots. Thus the dissyllable دَاوُد, which fully written would be دَاوُد, reads *dā'ūd*, and قَائِم, for قَائِم, reads *qā'im*. Were this word written قَائِم, with the subscript dots of *ye* retained, the reading would be

qáyim. Similarly **تَأْيِد** is written **تأيد**. If the first syllable ends in *wár*, and the vowel of the second is *fát*ha, both *alif* and *hamza* are written, as in **سؤال**. These words are chosen because they, and others like them, are current in Hindustani.

Now it is in accordance with the principles above explained that *hamza* appears in the transliteration of Hindi words into the Hindustani character, that is to say, when, in the same word, a syllable which begins with a vowel follows one which ends with a vowel, *hamza* is written, *more Arabico*, above and between the syllables, and when the vowel of the second is *kasra*, has the support of *ye* without its subscript dots, *e.g.*,

پاؤ *pá'o*, بھائی *bhā'i*, کوئی *ko'i*, سوار *sū'ar*, تیئیس *te'is*,
 کئی *ka'i*, بڑھئی *barha'i*, ئے *l'e*, دے *di'e*, چاہئے *chāh'e*,
 words which are in constant use, though often misunderstood and miswritten—See note to § 83.

The Persian use of *hamza* for the sign of *izāfat*, when the governing word ends in *y* or **ی**, is occasionally met with in Hindustani. In this case *hamza* supports the unwritten *kasra*.

The use of *hamza* in a certain class of Arabic verbals, of which there are many examples in Hindustani, is explained with some detail in App. A.

(2) **تَشْدِيد** *tashdīd*, an Arabic verbal of which the technical sense is 'duplication.' When the sign of *tashdīd* is placed over a consonant, it shows that this letter is doubled in pronunciation, *e.g.*, **سَتِّتَر** *sattar*, 'seventy.'

(3) ^{مدّ} *maddah*, 'prolongation' (of sound), is a term used to describe the horizontal *alif*, as used in the presentation of the long vowel *â* (see table above, 4th vowel sound).

(4) ^{سكون} *sukûn*, 'quiescence,' the sign for which is placed over a consonant, which is not moved by a vowel, or from which the vowel has been displaced; as in the word ^{جزمه} *jazma*, which is the name for the term in this latter sense. The use of this sign is mostly confined to words which for some reason or other it is convenient to delineate with nicety, such for example as the model forms given in App. A.

I conclude this introduction by remarking that a *scholarly* knowledge of Hindustani implies acquaintance with the principles of word-building which are the distinguishing characteristic of the Arabic language. A very large number of Arabic verbals are current both in Hindustani and in Persian, and it is not too much to say that a tabulation of the forms of these with examples, provides a key, not only to their orthography, but to their meaning and interconnection, which is invaluable. App. A to this work explains how this may be effectively worked out, and it will be found that the examples quoted in the table are words used in the Exercises, and whose frequent occurrence in colloquial language is therefore guaranteed. The student is strongly recommended to study the details of this tabulation from time to time, as he proceeds from point to point of the teaching which is now placed before him.

PART I.

THE SIMPLE SENTENCE.

EXERCISE I.

1. In this and the four succeeding Exercises parts of the substantive verb hôngá alone are employed. The following conspectus of the tenses of which use is made is added for reference.

Tenses.	English meaning.	1st pers.	2nd pers.	3rd pers.	Remarks.
Imperative	be		<i>s. and pl.</i> hôngá	hôngá	
Future	will be	<i>s.</i> hôngá <i>pl.</i> hongé	hôngá hongé	hôngá hongé	Final <i>á</i> changed to <i>é</i> for fem. subj. Final <i>e</i> changed to <i>é</i> or <i>á</i> for fem. subj.
Present	am, art, is etc.	<i>s.</i> hún <i>pl.</i> hain	hai ho	hai hain	<i>Hôngá</i> , etc., prefixed to the persons of the Present gives a fuller form, for existence or status.
Imperfect	was	<i>s.</i> thá <i>pl.</i> the	thá the	thá the	Pronounce the <i>th</i> as <i>th</i> in <i>ant-hill</i> . Final <i>á</i> and <i>e</i> changed as above for fem. subj.
Past	been, was, became	<i>s.</i> hún'á <i>pl.</i> hún'e	hún'á hún'e	hún'á hún'e	Ditto ditto
Past Pre- sumptive	will, or must, have been	<i>s.</i> <i>pl.</i>	hún'á or hún'e, prefixed to persons of the Future		Ditto ditto
Past Remote	was (some time ago), had been	<i>s.</i> <i>pl.</i>	hún'á or hún'e, prefixed to persons of the Imperfect		Ditto ditto

2. The order and nomenclature of the tenses of the Hindustani verb are given in App. B, to which the careful attention of the learner is necessary throughout the course. In the table there printed, the *designations* of the tenses adopted by the native grammarians are combined with the order usually followed by English scholars from Gilchrist upwards, *except in one important particular, viz.*, the position of the Past Conditional. This point will be adverted to when the usage of that Tense comes to be considered.

3. Gender is a real difficulty, which arises in part from the composite character of the language.

The following two summary Rules for the determination of the conventional gender, or, as the French call it, the *sexe fictiv*, of things inanimate will be found sufficient for all practical purposes.

Rule I.—Hindî nouns in $\{$ and $\}$ are generally masculine; but Persian and Arabic nouns in $\{$ and Persian nouns in $\}$ are generally feminine.

Nouns ending in ى are generally feminine, whether Hindî, Persian or Arabic.

Rule II.—Nouns ending in a consonant are generally masculine, *excepting chiefly*—

- (1) Arabic verbals in ة or ت servile, and Persian verbals in ش servile; e.g., مصیبت *musibat* 'misfortune,' پرورش *parwarish* 'cherishing.'
- (2) Arabic verbals of Form II., *viz.*, تفعیل *taf'il*, in which ة and ی are both servile. (See App. A.)
E.g., تعلیم *ta'lim* 'education.'

(3) Hindî and Persian verbal bases, when used as nouns; e.g., مار *mâr* 'beating,' آمد *âmad* 'advent.'

Exceptions under all these heads should be registered by the student.

4. Translate the following sentences into English:—

[N.B. The Hindustani sentences are a key to the translation of the English sentences which follow them; and this plan holds good throughout Parts I. and II. of this work. Study (1) the meaning and construction of the words used; (2) *the way in which the thought is put* in each example.]

The first use of a foreign tongue is to ask questions. This Exercise is therefore devoted to modes of interrogation, and practically exhausts them.

- (1) آپ کون ہین (2) ارے تو کون ہی (3) وہ
 کونسا مکان ہی (4) یہ کون کون آدمی ہین (5) یہ
 کیا بات ہی (6) یہ کیا ہوا (7) مزاج کیسا ہی
 (8) ڈاک گبر کہاں ہی (9) دہلی کتنی دور ہی
 (10) کتنا دام ہی (11) کئی سوار حاضر ہوتے
 ہین (12) کیانا کب طیار ہوگا (13) وہ مگرا
 کیوں تنہا (14) یہ کیونکر معلوم ہی (15) آپ
 یہاں کہاں

5. Notes.

(1) *Ap* 'self,' 3rd p. pl., like the German *Sie*, is to be translated here 'you.' This pronoun is nothing more than a courteous recognition of respectability, like our word 'Sir.'

(2) This question may be taken as addressed to a stranger of doubtful appearance. *Are* is a vocative particle, and is often used to attract the attention of a person at a distance: as *are Mohan!* or *Mohan re*; *Abe*, another vocative particle, is contemptuous, like our 'Sirrah'!

(3) *Kaunsá*, as compared with *kaun*, expects an answer in detail.

(4) *Yēh* and *wāh* are plural as well as singular. The grammatical plurals, *ye* and *we*, are discarded in modern Hindustani. The repetition of *kaun* is an example of one of the commonest and most effective idioms of the language. The sense varies with the context. Here it is distributive, and the questioner asks, not who the men are as a whole, but individually. With this understanding, translate 'What men are these'?

As regards the transliteration of *yeh* and *woh*, see App. C.

(5) *Bāt* is a word of many uses, like the Latin *res*, which has been called 'a blank cheque, to be filled up from the context to the requisite amount of meaning.' The question here implies surprise or indignation, and corresponds to our 'What is the meaning of this?' or 'What is this I hear?' Pronounce *kyá*. So, too, *kyún* and *kyúnkar* in (13), (14).

(6) This question is something of the same nature as the foregoing—'What's the matter?' 'What's all this?' 'What has happened?' etc.

(7) A customary form of greeting, like our 'How do you do?' or 'How do?' with pronoun suppressed. *Áp kaise hain?* 'How are you?' or *Áp achchhe hain?* 'Are you well?' are often used. Take care to sound the doubled letter in the last phrase.

(8) *Dák-ghar* or *dák-khána* 'post-house.' Observe in this sentence the different ways in which *h* is printed in گھر and کھان, according as a vowel does or does not intervene between it and the consonant preceding.

(9) *Kitní dúr*, lit. 'How much distance?' that is, 'How far?' So, too, *harí dúr* 'very far'; *thorí dúr* 'a little distance'; *dúr nahín* 'not far'; *chandán dúr nahín* 'not so very far.'

(10) *Dám*, the name of the smallest copper coin (native), used in the sense of 'price,' and appropriate to small purchases. *Mol* indicates the purchasing 'value,' and *qimat*, the fixed 'price' of things in general. *Bahá* is 'value,' and *bhāo* and *nirkh* the market 'rate of sale.'

(11) *Házir hote hain* 'are in attendance,' or 'on duty.' See App. A, Form I. The participle *hotá* always refers to *status (hál)*.

(12) *Tayy ír*: the duplication of the middle radical in this Arabic verbal must be fully enunciated.

(13) *Thá* 'was,' at some particular time. If *hú'á* had been used, the emphasis of the query would have rested on *magrá*.

(14) *Ma'lúm hai* 'is known'; *ma'lúm hotá hai* 'is in process of being known,' hence, 'seems to be.' See App. A, Form I. For the romanization of the letter 'ain, and the effect which this letter exercises on the adjacent vowel, see App. C.

(15) An idiomatic question which denotes surprise at a person's presence, like our 'How do *you* come to be here?' 'Who would have thought of seeing *you* here?' 'You here! and why?'

6. Translate into Hindustani:—

[N.B. The student will probably find it convenient to write out his version of the following sentences in the Roman character to begin with; but correct spelling in Hindustani is a matter of eye, not ear, to the European, and therefore the sooner and the oftener he uses the native character the better.

The best way to form the hand is to watch a native scribe, and to copy from a good lithograph. Books used in native schools are the best for this purpose.]

- (1) Where is the telegraph-office? (2) How far off is the ferry? (3) What is the toll? (4) How much money is due? (5) When will breakfast be ready? (6) What book is this? (7) Who is this woman? (8) How did this mistake occur? (9) Why were you absent? (10) Why such delay? (11) Where were you? (12) What river is this? (13) What is the reason? (14) What sort of arrangement is this? (15) Who is the master-of-the-house?

7. *Directions.*

(1) 'Telegraph-office' is neatly expressed in Hindustani by *tár-ghar* 'wire-house.' See 4. 8.

(2) *Ghát* 'landing-place,' is the usual term for 'ferry'; *utár* or *utrá* 'the crossing,' is another common term, and these mean 'ferriage' as well.

(3) 'What' is here *kitná*, though *kyá* may be used. *Mahsúl* is the official term for 'toll.' The breathing sound of the Arabic *h* must always be fully given. It is one of those letters which modify the adjacent short vowel. The effect here is a hardening of the *zabar*. See App. C.

(4) *Rúpaya* is 'money' in general, as well as a 'rupee.'

(5) The word generally used for 'breakfast' is *házirí*, which lit. means 'attendance,' hence, a 'muster,' or 'gathering.'

(6) Use the interrogative pronoun of 4. 3.

(8) 'Occur,' 'happen,' 'come to pass,' etc., are sufficiently translated by the substantive verb.

(9) 'Absent' *gair-házir*, that is, 'not present,' lit. 'other than present.' Other privatives are *lá* and *ná*, used in Persian and Arabic words; and the Hindí *a* or *an* is occasionally met with.

In writing *the*, take care to use the form of the final letter shown in *hote*, 4. II.

(10) 'Such,' *itní*, not *aistí*, agreeing with *derí* or *der*. Omit the verb as in English. Let the interrogative stand last.

(14) The question is depreciatory. The Persian compound *bandobast* is an every-day word for 'arrangement.' *Intizám* is 'order,' or 'administration'; and *tajwíz*, *tadbír*, etc. are used for 'plan,' 'contrivance,' 'expedient,' etc.

EXERCISE II.

8. It will be noticed in the examples of the previous Exercise that the subject stands first, then the interrogative, and then the verb. In the affirmative sentence adverbs of time, place, and manner generally precede the

subject. As a rule, *Time*, in whatever way it is expressed, takes precedence in the order of ideas in the Hindustani sentence.

9. The particle *to* is a colloquial expletive in constant use. It is inferential and allusive, but often so delicately as to be untranslatable. It adds point to dialogue without burdening the expression.

Bhî 'even' or 'too,' when added to an indefinite pronoun, corresponds to our 'at all.'

Hî italicises, as it were, the word it follows. In combination with the demonstrative pronouns, *yeh* and *wah*, the *h* is dropped, and their meaning becomes 'this very,' 'that same,' etc.

10. Translate into English :—

- (1) کل تم بیی حاضر ہو (2) کل تو بڑا تماشا ہوا
 تھا (3) کچھ پروا نہیں (4) یہاں تو کچھ بیی پانی
 نہیں (5) کچھ کچھ روٹی تو ہی (6) اور کوئی
 نوکر نہیں (7) وہاں تو کوئی دوسری لڑکی نہی
 (8) کوئی سو ڈیڑھ سو روپیہ موجود ہی (9) ہاں
 وہی شخص تو تھا (10) اب تو وقت بہت ہی تنگ
 ہی (11) یہاں کپاس کنبی نہیں پیدا ہوتی
 (12) کہیں پتا نہ تھا (13) کوئی نہ کوئی بنگلا خالی
 ہوگا (14) کہیں نہ کہیں بارش ہوئی ہوگی (15)
 آج تو خاک بیی اثر نہ ہوا

11. Notes.

(1) *Kal* means 'to-morrow' or 'yesterday,' according to the context. The Persian *fardá* 'to-morrow' is also current.

(2) The Arabic *tamáshá* (see App. A, Form VI.), means 'amusement' of any kind, and the exact sense is determined by the context. It may be translated here 'a bit of fun.' *Húá thá* is the Past Remote. Translate here 'happened,' or 'came off.'

(3) The substantive verb in the present tense is inherent in the strong negative *nahín*. The sentence is the 'cooch perwany' of a former generation: 'It does not matter.'

(5) The repetition of the indefinite pronoun gives the sense of deficiency: *kuchh kuchh* 'some little'; *koí koí* 'some few.'

(6) *Aur koí* or *koí aur* 'some other,' 'another'; *aur kuchh* or *kuchh aur* 'some more.'

(7) *Dúsrí* 'second' is here used in the sense of 'other.' Observe that the negative is printed in combination with the verb, a common custom in writing.

(8) *Rúpaya* 'rupees' is constructed as a noun of multitude with the verb in the singular. *Sau derh sau* 'a hundred or a hundred and fifty,' lit. 'a hundred, one and a half hundred.' The numbers mentioned are not really alternative, and Hindustani dispenses with the alternative conjunction. *Derh* is one of several fractional numerals with which the student cannot too soon make himself familiar. That he should commit to memory the cardinals from one to a hundred goes without saying. See App. D for a list.

(10) 'There is very little time indeed left now.' *Tang* lit. means 'tight.'

(11) Persian adjectives are indeclinable. *Hotí* or *hotí hai*, not *hai*, because the idea is that the soil is unsuitable for the growth of cotton. *Hai* would mean that it is not grown, though it might be.

(13) *Koí na koí* 'one or another'; *ek na ek* is used in the same sense. *Khálí*, like *báqí* (7. 4), is an Arabic noun of quality in the form of the Agent, and is indeclinable. This word is sometimes used adverbially in the sense of 'only.' *Hogá* is here Presumptive, not Future.

(14) 'Somewhere or other.' *Húí hogí*, the Past Presumptive.

(15) The Persian *khāk* 'dust' is idiomatically used for *kuchh* in the sense of anything valueless or of small account. Translate, 'To-day not the slightest effect was produced.'

12. Translate into Hindustani :—

(1) Is anyone here? (2) It was not at all hot here yesterday. (3) This mare seems to be extremely vicious. (4) What a nice garden! (5) Is the Munshî ill to-day? (6) This was the very thing. (7) There is not the slightest cause. (8) Some mistake or other must have been made. (9) It is of no consequence. (10) Some two hundred and fifty rupees are wanted now. (11) The fort is a full *kos* distant. (12) Mind you are in attendance to-morrow. (13) The Pandit is very ready-with-his-answers. (14) Is this stream fordable? (15) There must be a *bazar* somewhere or other.

13. Directions.

(2) Turn this: 'There was not heat,' etc. The idiom of the language is to use nouns instead of adjectives if possible. *Dhūp* 'sun' is often used for 'heat,' and is feminine.

(3) See 5. 14.

(4) *Kaisā* not *kyā*. The translation of such a variously used word as 'nice' requires consideration. The over-tasked *achchhā* is, of course, the easiest resource, and '*umda* 'excellent' is another handy adjective; but it would be strange if the language of Persia, a country of gardens, had not supplied an equivalent to our idea of 'nice' in this connection. The following Persian compounds are applicable, viz., *khūsh-numā*, *khūsh-rū*, *dil-pasand*, *dil-kushā*, *dil-rubā*, of which the first two denote what pleases the eye, and the others the mind.

(5) The tone of voice is sufficient to mark a question of this kind, but it is often well to preface it by *kyā*. In using appellatives, take care to add the appropriate term of respect, viz., *sāhib* with

words of Persian or Arabic origin, and *jī* with Hindī. *Munshī sāhib* is better than *Munshī jī*, and *Pandit jī* than *Pandit sāhib*. See the proverb quoted at **182. 1.**

(6) 'Thing' here means 'thing spoken of,' *bāt*.

(7) See **10. 15.**

(8) See **10. 14** for the verb.

(9) Either **10. 3**; or use the Arabic *muzāyaqa* in place of the Persian *parwā*.

(10) 'Wanted,' *darkār* or *matlūb*, the first for preference in this connection. 'Just now,' *abhī to*, with reference to something said before.

(11) 'A full *kos*,' *kos bhar*, better than *ek kos bhar*. *Ek* acts as an indefinite article when perspicacity requires it. It cannot be used in 4 above, and is unnecessary in 15 below.

(12) This is really a compound sentence. Turn, 'Take care; be certainly in attendance to-morrow.'

(13) 'Ready-with-his-answers,' *hāzīr-jawāb*, an instance of the terseness which is effected by the use of compound words. 'Very' is generally *bahut*, as in **10. 10**, but the adjective *barā*, in agreement with the noun qualified, is often preferable. Translate, *Pandit jī bare hāzīr-jawāb hain*. Comp. **4. 1.**

(14) *Hotā hai*, rather than *hai*, the state of the stream, as generally fordable or not, being intended.

(15) See **10. 13** and **14.**

EXERCISE III.

14. The form of plural varies with the gender of the noun. Masculine common nouns have the same form for both numbers, with the exception of Hindī nouns in *ā* or *ān* (nasal), which change *ā* to *ē*: as *گھوڑا* *ghorā* 'horse' *گھوڑے* *ghore* 'horses.'*

* The substitution of *ē* for *ah* or *eh* in Persian nouns by analogy with the Hindī change of *ā* to *ē* is not sanctioned by colloquial usage.

All feminines, on the other hand, add *ên* (nasal) for the plural, or *ân* (nasal) for nouns ending in *î*; as عورت *aurat* 'woman,' عورتين *auraten* 'women': بیٹی *betî* 'daughter,' بیٹیان *betiyân* 'daughters.'

When the number of the noun is indicated by a precedent cardinal, the singular form is retained: as تین مہینا *tin mahinâ*, 'three months.' *this rule is not of true.*

A plural of totality for cardinal numbers is formed by adding *on* (nasal): *do(n)on* 'both,' *âthon* 'all eight,' etc. *Saikron* has the sense of our 'hundreds.'

The word لوگ *log* 'folk,' added to a noun or pronoun supplies a collective plural: as *bâbâlog* 'children,' *tumlog* 'you people.' For the plural of کوئی *ko'i* usage assigns the Arabic word بعض *ba'z*; as *ba'z âdmi* 'some men,' *ba'z log* 'some folk.'

15. The use of original Persian and Arabic plurals in Hindustani is a literary conventionalism rather than a grammatical necessity. They partake of the character of borrowed phrases, for occasional use, in formal conversation and correspondence, and in dealing with the technicalities of law. The student is advised to note the various forms as they occur. He will find a notice of the chief forms met with in Hindustani, at the end of App. A.

16. (1) Two or more subjects require the predicate to be plural. If the subjects, whether singular or plural, are of one gender, the predicate is of that gender; if of different genders, the predicate is masculine for choice.

(2) Allied subjects do not require a conjunction, but are conveniently summed up by the introduction of a collective term; and with this term the predicate agrees.

(3) Where conjunctions are used and the subjects are thus mentioned in severalty, the predicate agrees with the subject nearest to it.

17. There is a difference of idiom between English and Hindustani in the order in which the 'persons' are mentioned. The first person (*mutakallim* 'speaker') takes precedence of the second (*mukhâtab* 'spoken to'), and both of the third (*gâ'ib* 'absent'). Hence, 'you and I' is *main tû* or *ham tum*, a conjunction being considered unnecessary, as the speaker and the person spoken to are in proximity; but 'he and I' or 'he and you' are *main aur woh* or *tû aur woh*, because personal contiguity is not necessarily implied.

18. Translate into English:—

- (1) مان باپ لڑکے لڑکیاں اکٹھے ہوئے (2) اکثر
 ہندی فارسی عربی کتابیں سستی ہونیں (3)
 کئی ایک سپاہی روانہ ہوئے ہونگے (4) کچھ کچھ
 فالتو اسباب بھی ہی (5) کہار لوگ سب بھوکھے
 ماندے ہوتے ہیں (6) تینوں چور گرفتار ہوئے
 (7) بادشاہی صوججات ابتر ہوتے ہونگے (8) خیر
 ہم تم شریک ہونگے (9) میں اور وہ دونوں تازہ
 وارد ہیں (10) آٹا دال گھی نمک وغیرہ سب مہیا
 ہونگے (11) نیم اتیس سہاگا کہار ایسی ایسی
 دیسی دواؤں کا رآمد ہوتی ہیں (12) یہاں تو نیل
 اور تنباکو اور کپاس بھی پیدا ہوتی ہی

19. Notes.

(2) The Arabic *aksar* means 'most' or 'many,' as in *aksar auqát* 'many times' or 'often.' It is also used as an adverb in the sense of 'mostly' or 'generally.' *Hotin* or *hotí hain*, not *hain*, because the statement is general and not particular.

(3) *Ka'í ek* or *kilne ek* 'several,' one more or less being a matter of no account. This idiom holds good with numerals, as *pach'as ek* 'about fifty.'

(4) *Fúltú* 'spare' or 'extra'—an anomalous adjective of Hindí origin. *Asbáb* is an example of an Arabic 'broken' plural in everyday use as a noun singular. The singular is *sabáb*.

(5) *Kahár* is the appellative of the bearer caste. The word *log* 'folk' is added to words of this class to form the plural. *Sab* is the Latin *omnis*; *sará* is *totus*. The Arabic *tamám* or *kull* are frequently used in the sense of *sará*.

(6) *Tinon* 'all three,' the plural of totality.

(7) *Súbaját*, not *súbe* (see App. A, *sub fin.*). *Ablar hote hongé* 'must be in a ruinous condition.' The Present Presumptive.

(8) See 17.

(9) *Donon* 'both,' the plural of totality again. *Táza-wárid* 'recently arrived,' 'new-comers,' a Persi-Arabic compound.

(10) *Wa-gaira, et cætera*. See 7. 9. The form of the verbal *mohayyá* shows that it means 'available' by arrangement, or 'provided,' as compared with the verbal used at 10. 8. See App. A, Form II.

(11) The repetition of *aist* gives the sense of 'many such.' The Arabic *dawá*, being a feminine, takes *en* in the plural.

(12) An illustration of the rule given in 16. 3.

20. Translate into Hindustani:—

(1) Several Thags must have been captured. (2) Pole, pegs, *qanúts*, etc., are all right. (3) The printing and the paper and the binding are good. (4) Are you fellows satisfied? (5) Well, you and all of us alike are men. (6) All the office-people must be distracted and unhappy. (7) Mr. and Mrs. Smith and the children started yesterday. (8) All the Zemindars are dissatisfied. (9) The

North Western Provinces are extensive. (10) Such qualities as common sense, manliness, and modesty are rare. (11) Hundreds of rupees have been squandered there. (12) All four of you are deserving men.

21. Directions.

- (1) 'Several,' as in 18. 3.
- (2) *Qanât* 'the canvas wall of a tent.' 'Right,' in the sense of 'in good order,' is *thik* or *durust* or *ba-hâl*.
- (3) On the model of 18. 12.
- (4) Preface by *kyâ*. 'You fellows,' *tum-log*.
- (5) Turn this: 'Well, we you all alike men are.'
- (6) 'All the office-people,' *sab daftar-log*, or *sab daftar-wâle*, or *sârâ daftar*, or *kull 'omala*. The last word is the plural of '*âmil* 'employé,' and is vulgarly pronounced '*omla*, and used as singular or plural. The tense is that of 18. 7.
- (7) 'Smith' is written and sounded *Ismit* to suit the native ear. *Ismit Sâhib aur mem sâhib aur bâbâ-log*. *Mem* is an abbreviation of 'Madam.'
- (9) The N. W. P.: *mamâlik magrabt o shimâlî*. Never mind the Persian *izâfat*, which theoretically follows *mamâlik*. It is rarely pronounced in Hindustani, except after *â*. For 'extensive' the Arabic word *wasî'* is sufficiently common to be unpedantic. The ordinary Hindi *barâ* would be incongruous.
- (10) For 'common sense' '*aql* is perhaps as good as any other word. Translate on the model of 18. 11.
- (11) 'Hundreds of rupees,' *saikron rūpayâ*, 'the plural of totality.' 'Squandered' has a good representative in the Persian *bar-bâd* 'on the wind.'
- (12) Turn this: 'You all four men,' etc.—the plural of totality.

EXERCISE IV.

22. There are no declensions of nouns in Hindustani. The *hûlat* or construct state of a noun is indicated by post-positional affixes or 'signs'; and there is, therefore, no reason why a change or inflection should take place in the

noun itself. No doubt in one particular class of Hindi nouns in *â* that vowel becomes *e* in the construct state, but this change is euphonic and not grammatical; euphonic, because the accent in these words being on the penultimate, as a rule, the effect of the affix is still further to lighten the sound of the final vowel.

It will be observed, too, that Persian and Arabic nouns in *â* are uninflected before an affix. This may be due to the circumstance that they are foreign vocables, and that the accent generally falls on the final syllable; but the fact remains that the affix is a sufficient indication of the construct state, and that no ambiguity is caused by the absence of inflection in the noun. These remarks are equally applicable to Persian and Arabic nouns in *ah* (14.), and, as a matter of fact, the best modern writers* omit the inflection as unnecessary, *except when the affix is dropped*, in which case the change from *ah* to *e* is a useful indication that the noun is in the construct state.

Nouns plural take *on* (nasal) before an affix.

The 1st and 2nd pers. pronouns, *main* (nasal) and *tû*, become *mujh* and *tujh* before an affix, but the plural forms *ham* and *tum* are unchanged.

* Maulavi Nazir Ahmed, the best representative of the Delhi school of writers, rarely inflects nouns of this class before an affix. The MS. of his chief work, the *Taubat*, was in my hands in 1873, and the absence of inflection duly noted in this and in the first Edition of the work which was lithographed at Agra in the same year. The second Edition was entrusted to a Lucknow publisher, who thought proper to supply the inflections. See *Taubat*, IV., 1.

In the Lucknow translation of the *A'f Laila*, which was the work of a Mir Munshî of the Foreign Office after his retirement, the same word is frequently inflected and uninflected in the same page.

Newspaper writers, who are not always the best of scholars, are similarly inconsistent.

The corresponding possessive pronouns are *merâ*, *terâ*, *hamârâ*, *tumhârâ*.

The 3rd pers. *yěh* and *wōh* become *is* and *us* in the singular, and *in* and *un* in the plural, before an affix*. Emphaticised (see 9) these become *isî*, *usî*, *inhon*, *unhon*.

Similarly, the relative pronouns *kaun* and *jo* change to *kis* and *jis* in the singular, and to *kin* and *jin* or *jinhon* in the plural.

The indefinite pronoun *ko'î* becomes *kisî* before an affix, and the interrogative *kyâ* returns to the older form of *kâhe*.

Genitive

23. When the relation between two nouns is such that one is the complement of the other, the complementary noun receives the sign of *izâfat* 'annexure,' viz., one or other of the affixes *kâ*, *kî*, or *ke* in agreement with the noun of which it is the complement. For example, in the Hindustani idiom 'the road to Delhi' is *Dehli kâ râsta*; 'authority for this statement,' *is bât kî sanad*; 'the Raja's sons,' *Râjâ ke bete*; 'fear of death,' *maut kâ khauf*; 'wanting in wit,' *aql kâ mohtâj*; 'a horse worth a thousand rupees,' *hazâr rūpaya kâ ghorâ*; 'a gold watch,' *sone kî ghari*, etc. Obviously the relation expressed by *izâfat* is more comprehensive than that of the Genitive case in English, and the use of the latter term in connection with Hindustani is misleading.

* Some authors prefer the form *ūs* and *ūn*, by way of avoiding ambiguity in the absence of the vowel mark; but, as a native scholar once remarked to me, they who write *ūs* for *us* ought to write *is* for *is*. The chief objection to the longer form is that the introduction of the *vā* is a great hindrance to rapid writing.

24. The sympathetic changes of the sign of *izâfat* show that the complementary relation is adjectival. This is very clearly seen in such expressions as *ranj kî bât* 'a sad affair'; *balâ kû gussa* 'violent anger'; *gazab kî nâ-insâfî* 'terrible injustice,' in which the metaphorical use of the English adjectives can be represented in this way only.

Ranjîda âdmî is 'a sad man,' but *ranjîda bât* is inadmissible. On the other hand, to use *barâ gussa* for 'violent anger' or *barî nâ-insâfî* for 'terrible injustice,' though correct enough, would not be to translate the English epithets.

25. The sign of *izâfat* is occasionally used to connect the same nouns or adjectives by way of completing or intensifying the idea conveyed by the single word, as *dûdh kâ dûdh, pâñî kâ pâñî* 'the real article,' 'unadulterated'; *kahânî kî kahânî* 'a tale and nothing else'; *sab ke sab* 'the whole lot'; *kumbe kâ kumba* 'the whole family.'

26. It is also used to connect nouns and pronouns with postpositions, such postpositions being viewed as nouns in the construct state, as *pêr ke tale* 'under the tree'; *uske âge* 'before him'; *unke sâth* 'with them,' etc. When the postpositional noun is feminine, as in *shahr kî taraf* 'towards the city,' if the order of the words is changed, so that *taraf* stands first, the sign of *izâfat* loses its gender, and we have *taraf shahr ke*.

27. Translate into English :—

(1) اِنْسَدَادِ اِس فِسادِ كَا كَيْسا هُوَا (2) تَيْرِي

اِس باتِ كِي كِيا سَنَدِ هِي (3) تَم تُو اِيكِ بَرَّے

- عزتدار کے پوتے ہو (4) آگرہ کی سڑک کونسی ہی
 (5) غلام حضور کی مہربانیوں کا بہت شکر گزار ہی
 (6) یہ کالی گھوڑی کتنے کی (7) آج کل سرشتہ کا
 کام بہاری تو ہی (8) غضب کی ناانصافی ہوئی
 ہوگی (9) آپ کی بیچ کی انگلی کھڑی کھڑی
 کیوں ہوتی (10) اس قدر فضول خرچی کا کیا فائدہ
 (11) سب کے سب میری بدنامی کے خواہان ہیں
 (12) ہنر اور سلیقہ کے آگے مال و دولت ہیچ ہی
 (13) ڈاک بنگلا ریل کے پاس ہی ہی (14) ہر ایک
 مانند میرے اور تیرے آدمی تھا (15) پیدل اور سوار
 کا کیا ساتھ

28. Notes.

(1) The usual order of the nouns is reversed by way of emphasizing the word *insidád*, for which see App. A, Form VII. Translate 'How was this emeute put down?'

(2) *Terí is bāt*, not *is terí bat*, on the principle laid down in 17.

(3) Observe that *pote* 'grandson' is in rational agreement with the plural pronoun *tum*, which is addressed to an individual.

(4) *Agra* instead of *Agrá*. In either form inflection is out of place, for the word is a proper noun.

Sarak, as compared with *rásta*, is 'a made road'; *pakki sarak* is 'a macadamised road'; *kachchi sarak*, a made road but not macadamised. The Persian *ráh* is also current, but is mostly reserved for the metaphorical use of 'way,' as in the phrase *ráh o rasm* 'manners and customs.'

(5) Here an inferior speaks of himself by the depreciatory term 'slave,' in the 3rd sing., and addresses his superior as 'the Presence.' Note the connection between *házir* and *huzúr*.

(6) The pronominal interrogative is here used substantively. For the translation, see **29. 8.**

(7) *Āj kal* 'now-a-days.' *Bhārī* is an example of a numerous class of Hindī adjectives of quality, formed by adding *tī* to a noun.

(8) See **24.**

(9) *Bich kī unglī* 'the middle finger' (**24.**); also called *dainī unglī* 'witch-finger.' The repetition of the adjective gives the sense of 'so rough' (from sewing).

(10) The sign of *izāfat* is dropped after *is-qadr* as an encumbrance; *is qadr (kī)* is equivalent to *itnī*.

(11) For *sab ke sab* see **25.**

(12) The meaning of *āge* 'in front of' is here metaphorical, viz., 'in comparison with.' By way of variation, the Arabic conjunction is used between the second couple of nouns.

(13) The word *rel* for 'railway' is quite naturalised. *Āhanī sarak* (*chemin de fer*) was the first attempt, but this was soon found to be too cumbrous. *Pās hī* 'very near' or 'close by.'

(14) *Mānind mere* or *merī mānind* 'like me,' **26.**

(15) A proverbial expression, in which *sāth*, which is generally used as a postposition, is a noun. Translate, 'What companionship is possible between a footman and a horseman?'

29. Translate into Hindustani:—

(1) What is your father's name and caste? (2) This is no laughing matter. (3) In whose charge is the arrangement of supplies? (4) The shape and colour of this horse are good. (5) There are two miles to a *kos*. (6) Where does this road lead to? (7) Three days' leave of absence was sanctioned. (8) How much for this pony? (9) An order to this effect is current. (10) An elephant, and also two camels, were with him. (11) My house is close to the Court. (12) There was a very serious famine last year. (13) It is the shop of some Baniya or other. (14) What profit accrued this year? (15) How old are you?

30. *Directions.*

(1) Put the sign of *izáfat* in agreement with the nearest noun, and let the verb be in the singular.

(2) See 24.

(3) Turn this: 'Of supplies arrangement whose charge (*zimma*) is?'

(4) As in (1), the sign of *izáfat* agrees with the nearest noun; and by 16. 3, the predicate agrees with the nearest noun also.

(5) The Hindustani idiom is 'Of two miles one *kos* consists (*hotá*).' Our word 'mile' is naturalised, but is pronounced *meel*.

(6) Turn 'This road whereof is?'

(7) *Tin din kí chhutti*, or *tin din chhutti*—never *dinon* in connection with a numeral.

(8) Exactly as in 27. 6.

(9) The word used for 'effect' in 10. 15 is inapplicable here; *mazmún* (App. A, Form I) 'contents' answers the purpose.

(10) The indefinite article must be translated by *ek* here, to avoid ambiguity.

(11) *Kothí* best describes the kind of 'house' intended. A native would say *garíb khána* 'humble abode.'

(12) For 'very severe' use the idiom described in 24.—*balá* with the sign of *izáfat*. 'Last year,' *pársál*; 'this year,' *imsál* or *sál-hál*; 'next year,' *sál-áyanda*.

(13) See 10. 13. *Baniya*, as an appellative, should be indeclinable in the singular, and take *log* in the plural.

(14) For *kitná* use *kis qadr*, 27. 10. 'To accrue' *hásil honá*; and note the etymological connection between this verbal and that used for 'toll' in 6. 3.

(15) The Hindustani idiom is 'Your age how much?' See 13. 2.

EXERCISE V.

31. Some few Arabic verbals, such as *qábil*, *mutábiq*, etc. act as postpositions, and are constructed in the same way as explained in 26, by the use of the sign of *izáfat*. *ke*; as *e'tibár ke qábil* 'deserving of confidence.'

32. 'Have' is expressed by the substantive verb in combination with the postposition *pās* 'by,' 27. 13; but chiefly when the property is movable, as *kunjî kis ke pās hai?* 'Who has the key?'

The verb *rakhnâ* means 'having,' in the sense of 'keeping' or 'holding,' and is best reserved for such phrases as *ikhtiyâr rakhnâ* 'to have authority,' '*azîz rakhnâ* 'to hold dear,' etc.

33. Apposition occasionally supersedes the use of *izâfat*; e.g. *ek shakhs Durgâ nâm* 'a person of the name of Durga,' *pânc h rûpaya mahînâ* 'five rupees a month.' On the other hand, in some cases where apposition is the English idiom, Hindustani requires the sign of *izâfat*; as 'the word river,' *daryâ kâ lafz*.

34. Translate into English :—

- (1) آپکی اِحْتِیاطِ قَابِلِ تعریف کے ہی (2) اس سرشتہ کی کار روائی ضابطہ کے مطابق ہوتی (3) ہر کارونکی زبانی یہ خبر آشکار ہوئی (4) نواب صاحب کے یہاں شادی درپیش ہی (5) آج میرے یہاں برادری کی دعوت ہوگی (6) سائس کے پاس کچھ بھی خرچ نہیں (7) میز چوکی فرش وغیرہ سب چیز ہمارے پاس ہیں (8) انکے عتاب کی کوئی وجہ ضرور ہوگی (9) جلاہوں کی نادانی خلاف قیاس ہی (10) کوئی باہر کا صاحب حضور کی ملاقات کا مشتاق ہی (11) زمین آسمان کا فرق

- ہی (12) خُدا کی قَسَمِ مَدینِ تو اس فِعْلِ کا عُرْتِکِب
 نہین ہوں (18) یہاں تو فِعْلِ کا لفظ بامُجاوَرہ
 ہی (14) ایک بوڑھا آدمی دُرگا نام باہر کپڑا ہی
 (15) طابِ عِلْمون کے واسطے ایک وظیفہ بیس روپیہ
 مہینے کا مقرر ہی

35. Notes.

(1) 'Circumspection' is the best rendering of this verbal (of which the gender is exceptional) with reference to its origin. See App. A, Form VIII. Other current words from the same root are *hātā* 'enclosure,' *muhīt* 'circumference.' *Qābil* belongs to Form I., and *ta'rīf* to Form II. See App. A.

(2) *Kār rawā'i* 'work-procedure' or 'procedure,' *rawā'i* being a derivative from the Persian *raftan* 'to go.' See 18. 3 for another verbal from the same verb. For *mutābiq* see App. A, Form III.

(3) *Zabānī*, used as a postposition, 'by the tongue of,' or, as we say, 'by the mouth of.'

(4) *Nawwāb sāhib ke yahān* 'at the Nawwāb's,' an every-day use of the adverb of place. *Hān*, for *ehān*, is often used in this connection for *yahān*.

(5) *Mere yahān* 'chez moi'; *Birādari* 'brotherhood,' in a concrete sense; *bhā'ibandon kī* might have been used.

(6) *Sā'is*, Arabic verbal, Form I.; see App. A. *Kharch* or *kharcha* means 'money for expenses' generally. *Fuzūl-kharchi* 'excessive expenditure,' 'extravagance' occurs in 27. 10. *Rāhkharch* is 'travelling-money.'

(7) Compare 18. 10. The regular plural *chīzen* is seldom used.

(8) *Etāb*, see App. A, Form III. *Wajh* 'ground,' in the sense of *primā facie* reason. The word generally means in Arabic 'face' or 'surface.'

(9) *Khilāf-qiyās* 'inconceivable.' The ignorance of the weaver caste is proverbial. Both verbals belong to App. A, Form III.

(10) For *mulāqāt* see App. A, Form III.; and for *mushtāq*, App. A, Form VIII. *Bāhar kā* 'of outside,' that is, 'not of the family,' 'a stranger.'

(11) The sign of *izáfat* here has the sense of 'between.' The phrase is proverbial, and means 'an enormous difference.'

(12) *Khudá kî qasam* 'by heaven!' lit. 'God's oath.' *Murtakib nahín hún* 'I do not venture to commit'; the verbal literally means 'mounting on,' 'venturing on.' See App. A, Form VIII.

(13) See **33**. *Bá-muháwara* 'idiomatic,' opposed to *be-muháwara* 'unidiomatic,' App. A, Form III.

(14) See **33**.

(15) *Tálib-ilm*, 'a seeker after knowledge,' 'a student.' For *muqarrar* see App. A, Form II.

36. Translate into Hindustani:—

(1) How much cash have you? (2) This is the wondrous story of the mechanical horse. (3) I have no vacancy at present. (4) The plaintiff's claim is good. (5) The Dehli idiom is current here. (6) Daily quarrelling is never pleasant. (7) An indiscreet person is unworthy of confidence. (8) The compound wall wants mending. (9) What is the literal meaning of the word *wajh*? (10) This anonymous petition is the work of a rascal. (11) This box is a specimen of the local talent. (12) Certainly your nephew deserves promotion. (13) A beggar of the name of Shâh 'Alî, blind of one eye, is standing before the gate. (14) In the opinion of some the Government plan is a mistake. (15) This District seems to be very lightly assessed.

37. Directions.

(1) See **32**.

(2) The *kal ká ghorá* of the *Alf-Laila*, *kal* meaning 'machine.' *Kal ká ghorá* might mean 'yesterday's horse,' or 'the horse ridden yesterday.' Both noun and adverb are Hindî words.

(3) In reply to an *ummedwâr* or applicant for employment. Turn 'In my office (*mere yahán*) no place is vacant'

(4) 'Good,' that is, 'good in law,' *jâ'iz*.

(5) 'Dehli' must have the sign of *izáfat*. 'Current,' *murawwaj*.

(6) *Rozána*, *rozína*, and *rozmarra* all bear the sense of 'daily,' but the idiom *roz roz ká* 'of every day' is here intended, and is most suitable. We shall come across another equally idiomatic phrase in connection with the participles.

(7) An 'indiscreet' man is a man 'without discretion'—*be-tamíz*, a form of compound adjective, which is extremely useful in Hindustani. See **35. 13.**

'Worthy of confidence' is *e'tibár ke qábil* (**31.**), but the Hindustani idiom does not admit of *e'tibár ke ná-qábil*, though *ná-qábil* alone is a good rendering of 'unworthy.' We must say *e'tibár ke qábil nahín*.

(8) For 'wants mending,' an impossible expression in Hindustani, say 'is repair-wanting,' *marammat-talab hai*. *Hátá* (for *ehátá*) is an 'enclosure' of any kind, from a 'compound' to a 'Presidency.'

(9) *Lugawí* 'literal'; *aslí* 'radical.'

(10) *Gum-nám* 'lost name' is the regular word for 'anonymous'; *be-nám* 'without a name' may be used also.

(11) 'Local talent' may be expressed as 'the workmanship of the people here,' *yahán ke logon kí kárigarí*.

(12) *Bhatíjá* 'the son of one's brother,' *bhánjá* 'of one's sister.' A knowledge of the terms of family relationship is indispensable; and it is a good plan to tabulate these in the form of a pedigree from a man's grandsire to his grandson.

(13) In the Hindustani version 'blind-of-one-eye' (*káná*) may stand before 'beggar' as a qualifying adjective.

(14) 'In the opinion of some,' *ba'zon ke nazdik*, lit. 'near some.' The Arabic *ba'z* acts as a plural of the indefinite pronoun *koí* (**14.**).

(15) Turn this: 'The revenue-settlement (*bandobast*) of this District seems to be very soft.'

EXERCISE VI.

38. The substantive verb is often idiomatically combined with nouns in such a way that noun and verb, taken together, act as a single intransitive; for instance, 'the tale began' is *dástán shurú'-húí*, not *dástán ká shurú'húá*.

Chiefly Arabic verbal nouns are utilized in this kind of phrase; and the compound is a valuable addition to the verb vocabulary of Hindustani.

39. The compound *ho-jânâ*, in which the base of the substantive verb is united with *jânâ* 'to go,' is in constant use in the sense of 'become'; and it may be observed that the verb *jânâ* in composition conveys the idea of completeness or finality: *â-jânâ*, for instance, is to 'arrive,' *rah-jânâ* 'to stay where one is' or 'be left behind.' *Ho-ânâ* occasionally occurs in the sense of 'accompanying'; *ho-rahnâ* is the continuance of a state.

40. As we have seen (23.) the sign of *izôfat* marks the complement of a noun; the affix *ko*, on the other hand, marks the complement or object of a verb, whether intransitive or transitive, and is therefore called the Sign of the object. In other words, when the relation between two nouns is conveyed by a verb, the second noun takes the affix *ko*, if necessary for the avoidance of ambiguity; for example, in the sentence *main Agra (ko) jâtâ hûn* 'I am going to Agra,' *ko* marks the object of the journey, but is not necessary, for the sense is obvious without it.

Under certain circumstances *ke* is used instead of *ko* to mark the person affected by the action of an intransitive verb; but this will be reserved for notice further on (see 52. 15).

41. In combination with the substantive verb the affix *ko* is used to denote the possessor, when the thing possessed is ideal rather than actual; and thus we have another means of translating the verb 'have.' For instance, 'I have leisure' is *mujhko fursat hai*, not *mere pûs fursat hai*, as in 32. Observe that ~~give~~ *mujhe*

and *tujhe* may be used for *mujhko* and *tujhko*, and in the plur. *hamen* and *tumhen* (*nasai*) for *hamko* and *tumko*. Similarly *isko*, *usko*, *jisko*, *kisko*, may be replaced by *ise*, *use*, *jise*, *kise*.

42. The same particle is likewise used for marking time, as an adverbial adjunct of the verb; as, *do pahar ko* at noon,' *Pir ko* 'on Monday,' *is waqt ko* 'at this time,' etc.

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ad.
43. The reflexive pronoun *apnā* refers back either to (1) the grammatical subject of a sentence; (2) the subject of discourse; or (3) the speaker.

apne ta'in is preferred to *apne ko* 'oneself' as the object of a verb; *apne ap ko* 'one's own self' is a common variation; *apne* is also used substantively in the plural to mean 'one's own people.'

44. Translate into English:—

(1) میں رخصت ہوتا ہوں (2) مجھکو ہمیشہ

اپنی مصیبتیں یاد ہیں (3) اسی وقت اپنا وطن

اور ماں باپ یاد آئے (4) آج کے دسویں دن دسہرا

کی تعطیل شروع ہوگی (5) یہ سڑک کہاں گئی

(6) کوئی آدھ سیر دودھ باقی رہا ہوگا (7) غلام

کی کل کائنات چوری ہوگئی (8) چند روز کے بعد

آپکی استعداد پوری ہو جائیگی (9) ریل تو کب کا

آگیا ہوگا (10) اس وقت مجھکو فرصت کہاں

(11) ہر ایک کو اپنی اپنی چال ڈھال ہی (12) یہ

طریقہ فراموشکاری کا صحیح ہے پسند نہ آتا (13) میں
 خود آپکے ہمراہ ہو آتا ہوں (14) کل میرا سبب
 نا تمام رہ گیا (15) اپنوں کی پرورش شرط انسانیت ہے
 ہی

45. Notes.

(1) 'I am taking leave,' said by a visitor on rising to end an interview.

(2) Here *apnī* agrees with the grammatical subject of the verb *yād-hain*, and refers to the speaker also.

(3) In this sentence *apnā* agrees with the nearest noun, and the verb *yād-d'e* agrees with the nearest noun also. The particle *ko* is omitted after *usi waqt*.

(4) *Āj ke daswen din (ko)* 'on the tenth day from this.' Note here the difference of idiom. The connection between present and future time, being unbroken, is denoted by *izāfat*. Thus 'to-night' is *āj kī rāt* or *āj rāt*. The *n* in *daswān* is nasal, and the word is therefore inflected as if it were an adjective in *d*.

(5) 'Where does this road go?' The Hindustani idiom is more exact than the English. See back to 29. 6 for another mode of asking the question.

(6) See 33. *Bāqī*, Arabic noun of quality in form of Agent, App. A, Form I.

(7) For *kull* see 21. 6. *Kā'ināt*, an Arabic feminine plural, meaning 'existences,' used as a singular in Urdū, in the sense of 'effects,' 'property,' etc. *Chōrī-hojānā* 'to be stolen,' 38.

(8) For *iste'dād* (the gender of which is exceptional) see App. A, Form X.

(9) Translate 'The train must have come in some time ago.' The *kā* in *kāb kā*, or as it is often written *kabhi kā*, agrees with the subject of the verb. The interrogative form of the phrase implies that the question which led to it was unnecessary.

(10) The same thing is observable of this example: 'I have no leisure now. Why ask?'

(11) The repetition of *apnī* is distributive, as in the example at 4. 4. *Chāl-dhāl*, a compound of two verbal bases, of which the first

means 'gait,' and the second 'mould,' may be translated 'manner of life,' 'manners,' 'fashions,' etc. The expression is proverbial, and means that no two men are alike.

(12) *Farâmosh-kâri* 'obliviousness.' In this sentence the writer complains of his correspondent's neglect to answer inquiries.

(13) *Main khûd* 'I myself.' *Hamrâh* is here used postpositionally; hence *ke*, not *kâ*.

(15) *Shart-i-insâniyat* 'a condition of humanity,' which amounts to a moral obligation.

46. Translate into Hindustani:—

(1) He took leave yesterday evening. (2) His oily tongue offends me. (3) The Commissioner will return at noon to-day. (4) I remembered my folly. (5) After some days all his servants were dismissed. (6) A *darbâr* will be held at the Collector's on the 25th of the present month. (7) All of you go home. (8) Some day or other you will remember my advice. (9) The style and contents of your letter pleased me. (10) The result of the fault will soon become plain to you. (11) How much revenue was collected? (12) The examination will begin at the same time on Monday. (13) I generally enjoy good health here. (14) Who resides here? (15) When was this new dodge of yours invented?

47. Directions.

(1) 'Yesterday evening,' *kal shâm ko*.

(2) Turn, as in 44. 12, 'His oiliness-of-tongue does not come pleasant to me.'

(3) The Commissioner, as the chief civil officer of a Division, is known as the *Bare Sâhib* (pl.). *Do pahar* means 'noon,' because the second of the four watches into which the day is divided by native reckoning ends then.

(4) Use the compound verb given in 44. 3.

(5) 'Servants,' *naukar chākar*. The duplication of synonyms is a favourite method of denoting plurality. 'Were' should be here translated as 'became.'

(6) Turn this: '25th date month present (*māh hāl ko*) at the Collector's (*Kalektar Sāhib ke yahān*),' etc.

(7) Turn this: 'to your respective homes,' *apne apne ghar*.

(8) Some day or other,' *ek na ek din (ko)*.

(9) See the hint given at **30. 4**.

(11) 'To be collected,' *wusūl honā*.

(12) Begin with 'on Monday at this very time,' etc., and for the verb see **44. 4**.

(13) For 'generally' see **19. 2**. Turn, 'I remain well' (*tandurast* or *bhalā chāngā*).

(14) Translate 'who,' *kaun sāhib*, with verb in plural.

(15) Ironical. For 'dodge' use *hikmat*, which means 'wisdom,' 'skill,' etc.

EXERCISE VII.

48. The verbal ending in *nā* is called by native scholars the *masdar*, or 'source' from which the other parts of the verb are derived, and is represented in the dictionaries by the English prepositional infinitive. *Rahnā*, for instance, is 'to remain'; but the truer signification is that of our verbal in *-ing*; e.g. *merā wahān rahnā munāsib hai* 'my remaining there is proper,' not *mujh ko*. The verbal approaches most nearly to the English infinitive when it is inflected after verbs of motion, the affix *ko* being suppressed; as *roti khāne jātā hūn* 'I am going away (just now) to eat bread' (i.e. to my dinner).

A certain similarity is observable with the Latin gerund, but the Hindustani verbal is more flexible. It is inflected like other nouns which end in *ā*, and may be

plural as well as singular. It may be qualified by an adjective and be itself used adjectively in agreement with common nouns.

49. The addition of *wâlâ* to this verbal personifies, so to say, the state or action which is denoted. For instance, from *rahnâ* 'dwelling' we have *rahne-wâlâ* 'dwelling-person' or 'dweller,' in which the unaccented *â* of the verbal is softened to *e*, as described in **22.** before the affix.

In verbs of motion or action this compound often supplies the want of a future participle active; as, *jâne-wâlâ kaun hai*, *Quis iturus est?* 'Who is about to go?'

50. (1) The affix *men*, in which the long vowel is softened to *ẽ*, and the *n* is nasal, covers most of the meanings of the English prepositions 'in,' 'into,' 'among'; sometimes it answers to 'between,' and sometimes to 'on' or 'round.' For example, 'a chain on (round) the foot' is *pâon men zanjir*, 'a ring on (round) the finger' *unglî men angûthî*, etc.; the reason of this difference of idiom being that the idea of 'on' in Hindustani is chiefly applicable to articles which are easily removed.

This affix is frequently dropped, especially in the case of participial nouns, as will appear hereafter. The noun remains in the construct state, and serves as a postposition (see **26.**), or as an adjective; e.g. *gusse* 'angry,' for the inflection of which see **22.**

(2) *Par* corresponds to our 'on' or 'at,' and is an abbreviation of *ûpar* 'over.'

It is also used to mark the object of an emotion, and thus answers to the English prepositions 'with' or 'to' in such phrases as 'angry with,' 'merciful to.' This

particular difference of idiom is a great puzzle to our native friends.

(3) *Tak* means 'to,' 'up to,' 'even to,' 'as far as,' and so forth, according to the context.

The sign of *izâfat* may follow all these affixes after the manner of the English idiom; e.g. *is men kâ pâni* 'water out of this,' etc.

51. Translate into English:—

- (1) اُسکا یوں دہلی میں رہنا مصلحت نہیں
- (2) کتنی دیر تک مجھکو یہاں رہنا پڑیگا (3) تھوڑی
- دیر میں پانی پڑیگا (4) اس میں اور اُس میں بڑا
- فرق ہی (5) حضور کا عنایت نامہ مجھکو ملا
- (6) تھیکے دار کو ڈھائی سو روپیہ پیشگی ملیگی
- (7) بیائی تم اُس پر ایسے نصے کیوں ہو (8) یہ
- رات کو نکلنا کچھ اُسکا نیا نکلنا نتیا (9) روپیہ تو
- آنی جانی شی ہی (10) اتنے میں مہمانوں کی
- ڈولیاں آنی شروع ہوئیں (11) اس مُثلت میں اب
- ضلع پر کا مربع آج ضلع پر کا مربع کے برابر ہی
- (12) مجھکو یہاں تک کا ارادہ ہی بس (13) اب تک
- ایک بھی مچھلی میرے ہاتھ نہ لگی (14) مفت
- کا مال کسکو بُرا لگتا (15) اُسکے زخم کاری لگا

52. Notes.

(1) The verbal *maslahat* has here the adjectival sense of 'advisable' or 'expedient.' See App. A, Rem. 5 (3).

(2) *Kitní der tak* or *kabtak* or *kahán tak* 'how long?' The verb *parná*, which literally means 'falling' or 'lying,' is used in a variety of idioms. Here it gives to *rahná* the obligatory sense of the Latin gerund in *-dum* 'Shall I have to remain?' *Mujhko rahná hogá* means much the same thing. Another idiomatic way of putting the question is, *mujhko yahán kitní der logegí?*

(4) 'Between this and that.' Compare the example at 34. II, where *farq* follows the sign of *izáfat*.

(5) The verb *milná* is not a transitive like our 'receive'; hence the Hindustani idiom in this example, 'received to me,' the verb being always in agreement with the thing received. '*Indáyat-náma* corresponds to our word 'favour' in the sense of letter. Translate, therefore, 'I was favoured by your letter.'

(6) See 33.

(7) *Bhá't* means 'mate' or 'friend,' as well as 'brother,' and is often used when the object is to soothe.

(8) *Nayá nikalná* 'a new going-out,' 'a new departure,' or 'novelty.' This example shows clearly the great difference between the so-called 'Infinitives' in Hindustani and English or Latin.

(9) This proverbial expression illustrates the adjectival usage of the verbal in *ná*. *Ání jání shai* 'a thing that comes and goes,' otherwise, *áne jáne kí shai*.

(10) Similarly *dúliyán ánt*, where *ánt* agrees with *dúliyán*, and both with the verb *shurú-hú'in*, is equivalent to *dúliyon ká áná*.

(11) A scrap of Euclid, which illustrates the exactness of expression attained by the use of the double affix. For *musallas* and *murabba'* see App. A, Form II. Figures expressed by three and four (sides) respectively.

(12) Idiomatic sentences of this kind cannot, of course, be translated literally. The meaning is, 'I mean to go (or work, or read, etc.) thus far and no farther.' For *iráda* see App. A, Form IV.

(13) The intransitive *lagná* is a word in constant use in many idioms. The general idea is external attachment, adhesion, application, etc., according to the context. Here, *háth lagná* means 'to be handled,' like *háth áná* 'to come to hand.'

(14) Proverbial. An assertion interrogatively put, as in 44. 10. The idiom *burá lagná* corresponds to our phrase 'come amiss.'

(15) Translate 'He was fatally wounded,' or 'he received a fatal wound.'

The propriety of *ke* instead of *ko* in this example is apparent from the consideration that *usko zahhm lagá*, in accordance with the usage of the intransitive *lagná*, as illustrated in the two preceding texts, would mean, 'a wound was attached to him,' as if it were something tangible and removable. A wound after infliction is part and parcel of the injured member, and thus *uske* is the logical resource. *Uske sú'í chubhí* 'the needle pricked her,' in which *chubhí* is an *intransitive*, may be quoted as another illustration of the same refinement.

53. Translate into Hindustani:—

(1) Government interference in religious matters is inexpedient. (2) He was very angry with me indeed. (3) I mean to read as far as the eighth chapter and no farther. (4) Where is this kind of cloth to be got? (5) It is right you should join in this assembly. (6) I had to go to Agra the next day. (7) Anonymous petitions began to arrive. (8) You got this place a bargain in my opinion. (9) No one was hurt. (10) There is a great difference between theory and practice. (11) Your son came out first in the half-yearly examination. (12) Without interest no one obtains employment in this State. (13) It is forbidden to drink water from this well. (14) The key does not fit the lock. (15) We are bound to obey the canon-law.

54. Directions.

(1) 'Religious,' *mazhabí*, used in Upper India without respect to creed. The form of the Arabic *mazhab* is that of a *mim*-ated noun of action, and the literal meaning is 'passing' or 'passage' or 'way.'

(3) Exactly on the model of 51. 12, omitting the verb 'read.'

(4) Turn this: 'Where is cloth of this kind received (*milnî*)?'

- (5) Turn this: 'Your joining in this assembly is right.'
- (6) See **51. 2.** 'The next day,' *úske agle din (ko)*. *Aglá*, properly speaking, is 'prior,' *áge*, that which is 'before'; hence the idea of 'future' in respect of time. The sign of *isáfat* marks the close connection between the present and immediate future.
- (6) See **51. 10.**
- (8) See **36. 14.** *Merí rde men* or *merí dánist men* will do equally well. 'Bargain' is *khúsh-kharía* 'pleasant-purchase.'
- (9) Translate with attention to **51. 15.**
- (10) See **51. 4:** one *men* only is required. 'Theory' is علم and 'practice,' عمل. The contrast is proverbial, and is heightened in the original by the fact that the same letters are used in both words.
- (11) 'To come out first,' *awwal nikalná*. The Arabic numeral carries with it a certain amount of dignity as compared with *pahlá*. 'Half-yearly' is 'six-monthly' in the Hindustani idiom.
- (12) 'Without interest,' *be sá'í o sífárisih*, in which the first member of the compound phrase means 'effort,' and the second, 'recommendation.' This kind of compound is often useful in the translation of single terms of complex meaning. Compare *chál dhál* as explained in **45. 11.** 'In this State' stands first in the Hindustani sentence.
- (13) Use the double affix, as in **50, sub fn.** 'Forbidden' (by the rules of religion or caste), *harám*, which is, strictly speaking, a Mahomedan word. 'Well,' *kunwán* or *kúá* by the elision of the nasals. Sometimes the first nasal alone is dropped, and sometimes the second.
- (14) *Tálá, táli*, are the Hindí words for 'lock and key,' and *qufl* and *kunjí* (or *cháði*) the Urdú.
- (15) Turn this: 'Obedience (*pá-bandl*, lit. 'foot-binding') of the canon-law-of-Islam (*sharí'at*) is an obligation (*farz*) on us.'

EXERCISE VIII.

infinitive or
55. The verbal in *ná* is constantly used as a jussive: *tum jánâ*, for instance, means 'go you'; and this usage is akin to, if not an abbreviation of, the gerundial form

tumko jáná hai 'you are to go.' *Na jáná* is the corresponding prohibitive; but the use of *mat* also is sanctioned by the best authorities.

56. A rare usage of the verbal is that in which it takes the sign of *izáfat* in agreement with the subject of a negative sentence, and thus acts as a finite verb, with the force of a strong future, or *non-possumus*. The following proverb is an example: *Yahán tumhâri tikki nahîn lagne kî* 'Your bit of bread shall not be put here,' 'cannot be baked in this oven,' *i.e.* 'It is of no use your coming here.'

57. The affix *se* marks the separated object in space or time, and so far corresponds with the English preposition 'from'; and since 'from' includes the idea of origin or cause, the sense of instrumentality denoted by the English 'by' likewise belongs to *se*. Again, the notion of looking *from* one object *to* another implies association of ideas, intercommunication, comparison, etc.; and thus *se* covers the meanings of the preposition 'with.'

58. In its meaning of comparison 'with,' *se* corresponds with the English 'than' after an adjective in the comparative degree. Thus, *is se tez* 'swift in comparison with this' translates the English 'swifter than this'; and, similarly, *sab se tez* is 'swifter than all' or 'swiftest.'

Other modes of comparison will be illustrated below.

59. The affix *sâ* of similitude or comparison is not a case-affix like those we have been considering, although, like the sign of *izáfat*, it is adjectival and agrees in gender and number with the noun which it precedes. It corresponds generally with the English adjectival

terminations ‘-like’ and ‘-ish.’ We had an example of the use of this affix in 4. 4, where *kaunsâ* means ‘what-like?’ and expects a descriptive answer. So, too, *thorâ sâ pâni* means ‘a smallish quantity of water,’ or ‘only a little water,’ whereas *thorâ thorâ pâni* would mean ‘a very little water.’ *Bahut se âdmî* means a ‘largeish number of men,’ or ‘a comparatively large number of men,’ which accounts for the popular usage of the phrase in the sense of ‘a great many men.’ As applied to the personal pronouns, instead of *yeh-sa* and *woh-sa*, we have *aisâ* and *waisâ*, and instead of *main-sâ* and *tû-sâ*, *mujhsâ* and *tujhsâ*.

60. Translate into English:—

- (1) کل دو پہرِ شفا خانہ پر حاضر ہونا (2) کوئی
- امر آپ کی مرضی کے خلاف نہیں ہونے کا (3) میں
- تو لڑکپن سے بلا کا سونے والا تھا (4) افسوس اُس
- وقت اپنے باپ کے دیدار سے محروم رہا (5) کیا
- تجسس اور سرشتہ دار سے کچھ رشتہ ناتا ہی (6) تمام
- جہاں میں اس سے چھوٹی چریا نہوگی (7) آپ کے
- یہاں سب سے اچھا گپوڑا کون (8) بنسبت اُوروں
- کے یہ کُہیت مادیان تیز رفتار ہی (9) سید سب
- مسلمانوں کے بزرگ ہوتے ہیں (10) کپتان صاحب
- میرے ساتھ اخلاق سے پیش آئے (11) اس ہانپی
- کے ہاؤن میں لوہے کی زنجیر ہی (21) اس زمانہ

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171 } Substantive Particles
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میں صبحیسا کوئی شاعر نہیں (13) انازیوں کا سا
 تلفظ اُسکا ہی (14) بدگالیوں جیسی ہمت تیری
 بھی ہوتی (15) آج بہت سے مسافر اجنبی سراے
 میں داخل ہوئے

61. Notes.

(2) See 56. The example is taken from the *Alf Laila*, in which the word *amr* is constantly used in the general sense of 'thing,' like *bât*. It will be noticed that all three forms of the sign of *izâfat* occur in this short sentence. For *mazî* see App. A, Form 1.

(3) *Balâ kâ sonewâlâ* 'a terrible sleeper.' See 24.

(5) *Rishta-nâtâ*, a Persi-Hindî compound, which includes all the various degrees of family connection and kinship.

(6) Note, with reference to 3, Rule I., that Hindî diminutives in *iyâ* are always feminine.

(7) *Âp ke yahân* 'in your stable,'

(8) *Ba-nisbat auron ke* 'in relation to others,' a very common mode of denoting the superlative. Another idiomatic phrase of the same meaning is *auron kî nisbat kar*.

(9) From Gâlib. The Sayyids claim descent from the Prophet. The other three great classes of Mahommedans are Shekh, Mugal, and Pathân. Instead of *ke* we might have had *men*, without alteration of the meaning.

(10) *Pesh-ânâ* 'to come before' usually means 'to treat' in this construction. *Akhîlâq se* 'courteously' or 'kindly.' *Se*, used in this way with abstract nouns, supplies a large class of adverbs of manner, otherwise lacking in the language.

(11) See 50, for the usage of *men* here. *Pâ'on*, for *pânon* by elision of the first nasal. Another common form of the word is *pânw*, in which the second nasal is dropped. *Gâ'on* or *gânw* 'village' is another common word of similar form. Compare 54, 13.

(13) *Sâ*, after the sign of *izâfat*, is a very convenient turn for the English 'like that of.' The word *talaffuz* is understood after *kâ*, so that the full meaning is 'His pronunciation is like the pronunciation of rustics.' *Anâ'î* 'un-Aryan' or 'ignoble,' a word

with a history. The radical connection between *talaffuz* (see App. A, Form V.) and *lafz*, **34. 13**, should be observed.

(14) *Jaisî* here replaces *kî sî* without derangement of the construction.

(15) For *musâfir* see App. A, Form III.

62. Translate into Hindustani:—

- ✓ (1) His disposition is angelic. (2) A considerable number of these merchants have come from Kabul. (3) Hazârî Mal is a banker of a thousand. (4) This Arab is the quietest horse in my stable. (5) This person's appearance undoubtedly matches the description given in the passport. (6) These three letters to your Honour's address have come from the office. (7) There is no better rough-rider than Pîr Khân in the whole neighbourhood. (8) I got this pair a bargain at the Hardwar fair. (9) I shall not come at your call. (10) For God's sake do not enter this quarter of the town. (11) Do not remain idle. (12) Who is the best writer in the school? (13) My friend was not at home yesterday. (14) I like railway travelling. (15) He had a silver belt round his waist.

63. Directions.

(1) On the model of **60. 13**.

(2) Turn 'Out of these merchants a largeish number,' etc.

(3) Turn 'Of a thousand bankers H. M. is one banker.'

(4) *Garîb* 'poor,' stands for 'quiet' in the native idiom, whether it refers to men or animals. 'In my stable,' *mere yahân*.

(5) Begin with the adverb, and for 'matches' use the intransitive *milnâ*. The nearest term for 'passport' is *châtân*, which means 'descriptive roll,' 'invoice,' etc., according to the context.

(6) 'To your honour's address,' *huzûr-ke nám kî*, the *kî* being in agreement with the feminine noun for 'letters.'

(7) On the model of **60. 6**.

(8) See **54. 8**.

(9) The idiom explained in **56**, is applicable here.

(10) 'For God's sake,' *Khudá ke wáste*. See **55**.

(10) For 'writer' use the Persian compound *khúsh-navís*. The best word for 'school' here is *maktab*, which means literally 'place of writing'; *madrása* is a 'place of reading,' and is generally applied to a higher type of school than *maktab*. See App. A, Rem. 5. (3).

(14) Turn 'Riding on rail comes pleasant to me,' as in **44**, 12.

(15) See **50**, 1.

EXERCISE IX.

64. The verb *karná* 'acting,' as opposed to *honá* 'being,' plays an important part in idiomatic Hindustani.* It is specially useful in combination with nouns on precisely the same principle as that described in **38**, with regard to *honá*. The noun and verb taken together act as one transitive verb; in fact, the noun thus used is *verbalized* by the addition of *karná*. For example, *apná hál* 'arz-kartá hún' 'I represent my condition,' not *apne hál ká* 'arz kartá hún.

65. There is no Accusative case in Hindustani, for, as remarked in **22**, there is no declension of nouns or system of case-endings. Hence, after a transitive verb the direct object is unaltered; e.g. *apná hál* in the example above; but, inasmuch as both subject and object precede the verb in the Hindustani idiom, it is sometimes necessary, in order to avoid possible confusion, to mark the latter by the sign of the object, *ko*. When a person is the object, *ko* is always necessary. Let the student, then,

* Fallon specifies more than thirty different usages of this verb. The clue to these is in the context, for, as is often the case in Hindustani, the meaning of the word varies with its surroundings.

bear in mind that he is to use *ko* with an object of a transitive verb (1) when, for one reason or another, it is necessary to particularise the object; (2) when the object is a personal pronoun or a proper name or appellative.

66. The duplication of the predicate in such expressions as 'he went there and stayed' is avoided in Hindustani by using the base form of the first verb, thus, *wahân jâ rahâ*; and this base form is called the Past Conjunctive Participle by English writers. The native term is Past Defective, that is, a Past which fails to indicate number or person, except by reference to the context. By way of greater distinctness the designative suffix *kar* or *ke*, or even *karke*, is added to this base form.

The Past Conjunctive Participle is in rational agreement with the grammatical subject of the sentence, as in the above example, but, as was observed of the reflexive pronoun *apnâ* in **43**, it may also refer to the subject of discourse, or to the speaker. It is occasionally constructed independently, and in this form corresponds *pro tanto* with the Latin Ablative Absolute.

67. The Aorist (see App. B) alone of all the tenses of the Hindustani verb has personal inflection.

For the substantive verb, the inflection is:—

	1st p.	2nd p.	3rd p.	
Singular—	<i>hon</i>	<i>ho</i>	<i>ho</i>	} (<i>n</i> nasal)
Plural—	<i>hon</i>	<i>ho</i>	<i>hon</i>	

In other verbs, the following items are added to the base:

	1st p.	2nd p.	3rd p.	
Singular—	<i>ân</i>	<i>e</i>	<i>e</i>	} (<i>n</i> nasal)
Plural—	<i>en</i>	<i>o</i>	<i>en</i>	

The Future is formed from the Aorist by the addition of *gâ* and *ge* for masc. sing. and plur., and of *gî* for the feminine of both numbers.

When the Aorist occurs as a finite verb in a simple sentence, it denotes uncertainty or hesitation in the mind of the speaker; as *kyâ karân?* 'What shall I do?' or 'what am I to do?' Even in such phrases as *Khudâ jāne* 'God knows,' the uncertainty still resides with the speaker. This accounts for the use of the Aorist in proverbial expressions, which are generally and contingently, not axiomatically, true.

68. Translate into English:—

- (1) کیا خاک بولوں (2) کیا منہ لیکے اپنے باپ سے ملاقات کروں (3) یہ نیا ڈھنگ دیکھ کر اُنکے کان کپڑے ہونگے (4) تمکو اتنی بڑی ہو کر شرم نہ آتی (5) جمنا ندی گنگا میں جا ملی (6) نو اور اٹھارہ اور ستائیس ملکر کی ہوتے ہیں (7) روبکار لکھ کر حکم ہوا (8) ایک چھوڑ دو حکیم میرے دیکھنے کو آئے تھے (9) ہماری بندوق خوب صاف کر کے لاؤ (10) اُسکو ہر جگہ تلاش کر کے ڈھونڈو (11) یہاں کے رہنے والے گھوڑے پر زین لگام باندھ کر سوار نہیں ہوتے (12) مختصر کر کے سنہ ستاون کے خدر کا سبب بیان کرو (13) گوشہ نشین آدمی

عکس کی تصویر اُتارنے والے کو کہاں تھونڈھوں
 (14) قلم سیاہی کاغذ یہاں سے کون لیگیا (15) چور
 کو چور ہی پہچانے

69. Notes.

(1) This sentence occurs in the *Bâg-o-Bahâr*, and may be translated 'What shall I say at all, at all?' M. Adalat Khan, who published a version of this romance some years ago, has the ingenious rendering, 'What on earth shall I say?'; but *khâk* does not mean 'earth' in this sense. See 11. 15.

(2) *Kyâ munh leke*, lit. 'having taken what mouth,' or, as we say, 'with what face.'

(3) Here *dehkar* agrees with the subject of discourse and not with the grammatical subject *kân*.

(4) *Itni barî hokar* 'so old'—in our idiom, 'at your age.' The Past Conjunctive Participle refers to the woman spoken to, that is, to the subject of discourse.

(5) *Jâ milî* 'falls,' lit. 'went and mixed.' The idiom of the Past tense here is identical with that of *ga'i* in 44. 5.

(6) *Mi'kar* 'combined' or 'summed up.' The sum of two or more numbers is *jor* 'union' in Hindî, and *jama'* 'collection' in Urdû.

(7) *Rû-ba-kâr lihkar* 'the proceedings having been recorded.' The Past Conjunctive Participle is here absolute. The text is an official formula which connects the *précis* of a case with the order passed on it.

(8) The Past Conjunctive Participle *chhor* 'having let go' is a similar usage. Translate 'Let alone one—two doctors,' etc.

(9) *Lânâ* is a contraction for *le-ânâ*, and though it takes an object by virtue of the first member of the compound, is an intransitive verb.

(10) *Talâsh-karnâ* 'to search.' See 64.

(11) Note a difference of idiom in the attachment of the negative to the second instead of the first verb.

(12) *Mukhtasar karke*, lit. 'having made abridged.' Another way of putting it is *mukhtasar taur par* 'in an abridged fashion,' or

more pedantically, *mukhtasaran*. For the form of the word see App. A, Form VIII.

(13) From Galib. 'The taker down of a reflected picture' is, of course, 'a photographer.' *Taswîr* (App. A, Form II.) is the delineation of a shape (*sûrat*).

(14) *Le-jáná*, like *láná*, is an intransitive.

(15) See **67**. Translate 'Thief knows thief,' which is the counterpart of a well-known English proverb.

70. Translate into Hindustani:—

- (1) Nine, nineteen, and twenty-nine make fifty-seven. (2) Some rascal must have gone and carried off my shoes. (3) Who brought this letter? (4) Put all these books in order on the table. (5) How am I to deal with these rebels? (6) The river Indus falls into the Indian Ocean. (7) I am fond of taking the air in the evening. (8) Briefly describe all your adventures. (9) Find out the exact state of the case and write me word. (10) How am I to ascertain the real cause of this emeute? (11) Not one but three snakes came out of this very drain. (12) With what face shall I encounter my elder brother? (13) Never abuse a man behind his back. (14) I went home and took fever. (15) I admit the force of the Maulavi's objection.

71. Directions.

(1) On the model of **68**. 6.

(2) There are plenty of words for 'rascal' in Hindustani. The Arabic word *makkár*, which is a favourite with poets and women, will answer the purpose here.

(3) *Yeh chitthí*, not *is chitthí ko*. The student must learn to do without the *ko* with due regard to the rule in **65**.

(4) 'In order,' *tartib se*. See **61**. 10.

(5) 'How?' *kis tarah se* may be used as a variation of *kyūnkar*. For the form of the sentence see **60. 10**. The word used for 'rebels' in the Mutiny was *bāgī* or *bāgī-log*. Another Arabic verbal *mufsid*, which signifies the doer of *fasād*, **27. 1**, is frequently used.

(6) See **68. 5**. Sindh, originally Hindh, is the Indus.

(7) Turn this: 'Fondness (*shauq*) of eating air is to me.' In India one *eats* air and *drinks* smoke, or, as we say, 'imbibes.' Compare the *funum bibere* of Horace.

(8) For 'briefly' see **69. 12**.

(9) 'The exact state of the case,' *haqiqat-hāl*. 'To write word,' *likh-bhejnā*; 'to send word,' *kahlā-bhejnā*.

(10) 'Emeute,' either *fasād* alone or *dangā-fasād*, in which *dangā* describes the 'row,' and *fasād* the 'mischief.'

(11) On the model of **68. 8**.

(12) See **68. 2**. Instead of *mulāqāt karnā* use *milnā*.

(13) 'Behind the back,' *pīth-pichhe*. See **50. 1**. 'To abuse' is idiomatically *burā-bhalā kahná* 'to speak evil and good,' with *se* to mark the person abused.

(14) Turn this: 'To me, having gone home, fever came,' the Past Conjunctive Participle being in rational agreement with the person speaking.

(15) Use *taslim-karnā* for 'admit,' which will render the translation of 'the force of' unnecessary. Mark the object in this sentence by *ko*.

EXERCISE X.

72. Causal verbs are a speciality of the language, not less useful than elegant. Theoretically, every simple Hindî verb is capable of producing, as it were, two secondaries, the first of which is a causal of the simple, and the second a causal of the causal, or a double causal of the simple. The characteristic of the formation is the insertion of *ā* between the base form of the simple verb and the Gerundial suffix *nā*, for the first causal, and

similarly of *wá* for the second: but euphonic modification of the base itself, especially in the first causal, is often necessary.

(1) As a rule, no change in the base form is made, when it is monosyllabic with a short vowel placed between two consonants:—

e.g., پکنا *pakna* 'to be cooked'—پکانا *pakáná* 'to cook.'

چرنا *charná* 'to graze'—چارانا *charáná* 'to pasture.'

The following, however, are examples of causals formed by merely lengthening the short vowel of the simple:—

کتنا *katná* 'to be cut' کاتنا *kátná* 'to cut.'

کھلنا *khulná* 'to be open' کھولنا *khólná* 'to open.'

پھٹنا *phatná* 'to be broken' پھاڑنا *phárná* 'to break.'

In this last instance the final cerebral of the base has been changed to a cognate letter.

بکنا *bikná* 'to be sold' بیچنا *bechná* 'to sell.'

رھنا *rahná* 'to remain' رکھنا *rakhná* 'to keep.'

are somewhat similar.

(2) If the vowel in the close monosyllabic base is long, such vowel is shortened in forming the causal, as:—

جاگنا *jágná* 'to be awake' جگانا *jagáná* 'to awaken.'

دیکھنا *dekhná* 'to see' دکھانا *dikháná* 'to show.'

بیٹھنا *baiṭhná* 'to sit' بیٹھانا *bitháná* 'to seat.'

When, however, the final consonant of the base is *t* cerebral, the vowel is modified in sound but not shortened, and the *t* is changed to *r*, as in the example noticed above, *e.g.*, چھوڑنا *chhúrná* 'to be let go,' چھوڑنا *chhorná* 'to let

go,' and the second causal then takes the form of the regular first causal, viz., چھڑانا *chhurânâ* to 'make let go.'

(3) If the monosyllabic base is open, that is, ends in a long vowel, such vowel is shortened and the letter *lam* inserted between it and the characteristics *â* and *wâ*: e.g.,

پینا *pînâ* 'to drink.' پلانا *pilânâ* 'to make drink.'

سونا *sonâ* 'to sleep.' سلانا *sulânâ* 'to make sleep.'

کھانا *khânâ* 'to eat.' کلانا *khilânâ* 'to make eat.'

دینا *denâ* 'to give.' دلانا *dilânâ* 'to make give.'

But لینا *lenâ* 'to take.' لوانا *liwânâ* 'to make take.'

(4) When the base is dissyllabic with two short vowels, the second of these is either dropped or lengthened in the formation of the first causal:—e.g.,

سمجھنا *s.majhnâ* 'to understand.' سمجھانا *samjhânâ* 'to
make understand.'

نکلنا *nikalnâ* 'to go out.' نکالنا *nikâlânâ* 'to make go out.'

No change takes place in the formation of the second causal in this case.

73. (1) The addition of *jânâ* to the base of verbs, whether transitive or intransitive, supplies a class of intransitive compound verbs, known as Intensives, because the state or action denoted by the single verb receives a more forcible expression. See **39**.

(2) To this class also belong the intransitive compounds, of which the second member is *uthnâ* 'rising up,' and *parnâ* 'falling down,' or 'lying.' As might be expected, the characteristic of the action portrayed by the first set

is *suddenness*. The nature of the state or action in the case of the second set may be appropriately characterised as *casual*. *Baithnâ* 'sitting down' is occasionally used in much the same way to denote *finality*.

(3) Similarly contrasted Intensives are those of which the second member is *denâ* 'giving,' and *lenâ* 'taking.' Stated generally, *the action denoted by the first concerns others, and that denoted by the second, oneself*. Both forms are very common in causal verbs.

Denâ is occasionally replaced by *dâlnâ* 'throwing,' of which the effect is vehemence or finality.

74. Potentials and Completives are formed by the addition of the otherwise unused verbs *saknâ* 'to be able,' and *chuknâ* 'to be finished,' to transitive and intransitive bases. Obviously, when the base is transitive, these compounds take an object after them, but they are logically and grammatically intransitive, because *action* is not predicated by the second member.

75. Inceptives, Acquisitives, and Permissives are compound phrases in which the gerund in the construct state (*ko* suppressed) is followed by the verbs *lagnâ* 'setting to,' *pânâ* 'getting,' and *denâ* 'giving,' respectively.

The first two of these forms are logically and grammatically intransitive, because beginning to act and acquiring the right to act are not acting. The third form, on the other hand, is transitive, because verbs of giving have two objects, and the permission to act, denoted by the compound phrase, *passes on* to the person who receives it.

N.B.—It may be taken as a principle of the verb system of Hindustani that the meaning rules the construction.

76. Translate into English :—

- (1) زر خرید آپ کے پاس کس طرح سے پہنچاؤں
 (2) ذرہ بھیڑ بکری بغیچہ سے نکال دو (3) وہ تو
 کبھی کا اپنے گھر پہنچ گیا ہوگا (4) طبابت سے
 ہیصہ کا علاج نہیں بن پڑتا (5) آپ کے حضور میں
 اُسکا اس طرح بول اُٹھنا خلافِ ادب تھا (6) میرا تو
 اس معاملہ میں بس نہیں چلتا (7) اپنے بیٹے کا
 سمجھالینا چنداں دشوار نہ تھا (8) گاؤں والوں سے
 پوچھ پوچھ کے رستہ دریافت کر لینا (9) علالت کے
 سبب سے آپ کے خط کا جواب نہیں لکھ سکا
 (10) بہلا ہم کیونکر ہامی پھر سکتے ہیں (11) وہ
 تو رخصت ہو کے جا چکا (12) اسکے بعد ادھر
 ادھر کی باتیں ہونے لگیں (13) زہارِ افشا اس راز
 کا نہ ہونے پاوے (14) صبح سے باہر کوئی عورت نہ
 جانے پائی (15) بلا سے اُسکو آنے دو بس

77. Notes.

(1) *Zar-kharid* 'purchase-money.' Note that the long vowel of the simple verb *bhejñā* becomes the homogeneous short vowel in the causal. 72. 2.

(2) For *Nikālñā*, see 72. 4. By the addition of *denā* the verb becomes Intensive, and means 'drive out.'

(3) Refer to 45. 9.

(4) *Ban-parñā* 'to be effected' or 'managed.'

(5) For *huzúr* see 27. 5. *Bol-uthná* 'to exclaim.'

(6) A very common idiom—'my power does not move,' that is to say, 'I have no power to move,' etc. *Mo'ámala* (see App. A, Form III.) is an affair in which two or more persons are *mutually* interested.

(7) For *chandán* see 5. 9. The force of the Intensive may be expressed by translating 'to make my son understand (*what I wanted*),' etc.

(8) The duplication of the Past Conjunctive Participle denotes persistence.

(9) *Nahín likh-saká*, better than *likh nahín saká*, 'I could not write.'

(10) The peculiar phrase *hámi bharná* means 'to assent' or 'say yes to.' See *Taubat*, V., 55, for note on the origin of the phrase.

(11) The force of the compound verb may be given by translating it 'has already gone.'

(12) This idiom cannot be literally translated; our phrase 'talk about this and that' is the nearest approach.

(13) Translate 'Beware! let not this secret be divulged.' For *ifshá* see App. A, Form IV.

(14) The *sahn* is the inner court of a native house. Consult the house-plan given in App. A of the *Taubat*.

(15) *Balá se*, an expression of impatience, like our 'Bother take it!' 'Hang it!' etc. For *bas* see 51. 12. Translate here 'and have done with it.'

78. Translate into Hindustani:—

- > (1) I cannot answer your question off-hand. (2) I could do nothing, and that's all about it. (3) The cat must have drunk up the milk. (4) Pitch the tent to the north of that tope. (5) He finished his work before my arrival. (6) The cultivators began to complain of hard times. (7) There is no harm in admitting him. (8) Let no one be allowed to go outside the compound. (9) Make an exact copy of this document. (10) Shall I enter a report of the insanitary condition of this village in my

diary? (11) Don't let there be any contention among you. (12) Have the cricket-ground watered the first thing in the morning. (13) Hang it; chuck this rubbish into the waste-paper basket. (14) He will have come through the bazar. (15) Have all the horses shod to-morrow.

79. Directions.

(1) 'To answer a question,' is, in Hindustani, 'to give an answer of a question.' 'Off-hand,' *sar-i-dast*, lit. 'tip of hand,' or, as we say, 'finger-tip.'

(2) See **76.** 4 or 6. The second clause may be translated *bas*, as in **76.** 15.

(3) Place the object first, with *ko*. 'To drink up,' *pi-jáná*.

(4) 'To pitch a tent' is 'to make it stand,' *khará kar-dená*, or, simply, *lagáná*, 'to fix' 'To the north' in the Hindustani idiom is 'in the north.' In addressing servants or villagers Hindí words are more likely to be understood than Persian or Arabic; *uttar* is therefore better here than *shimál*.

(5) 'Before my arrival,' *mere áne se pahle*, in which *se* marks the lapse of an interval.

(6) 'To complain of hard times,' *zamána kí shikáyat karná*.

(9) 'Exact' is to be rendered as 'according to the original,' *mutábiqu-asl*.

(10) 'Insanitary condition,' *ná-sáfi*. 'To enter,' *darj kardená*.

(11) 'Among you,' *ápas men*.

(12) 'A cricket-ground,' *genā-khelne ká maidán*—'an open space for ball-playing'; *gend-ghar* or *gend-gáh* is used for a 'racquet-court.' There are several expressions for 'the first thing in the morning,' such as *tarke*, *fajar ko*, *savere*, or *munh andhere* 'when it is too dark to distinguish a face.'

(13) See **77.** 15. 'Into the waste-paper basket,' *raddí men*.

(14) 'Through the bazar,' *bázár hoke*.

(15) Turn this: 'Have the shoeing of all the horses done to-morrow' (*karwá-d.ná*).

EXERCISE XI.

80. The affix *ne* marks the Agent of a transitive verb in those six of its tense-forms which are derived from the Perfect Participle, and which therefore denote a perfected action. Under all circumstances, no matter what the gender or number of the agent is, agreement with the verb is barred by the presence of this affix. The verb agrees with what in our idiom is its object; as, *ham ne yeh kitâb parhî thî* 'we had read this book.' When, however, such object has the affix *ko*, in accordance with the reservations of **65.**, concord is again barred, and the verb becomes independent and absolute; as, *ham ne Gulistân ko parhâ thâ* 'we had read the Gulistan.'

The first of the above examples illustrates the general usage; the second is a particular variation.

81. In the case of the verbs *bolnâ* 'to speak,' *baknâ* 'to chatter,' and *bhûlnâ* 'to forget,' the subject is not marked by the sign of the Agent, because the meaning of the first and second is really 'utterance of a sound,' which may or may not be intelligible; and, as to the third, 'forgetting' is distinctly an intransitive idea, for there is nothing to pass on. The verb *samajhnâ* 'to understand' is both transitive and intransitive, according to the context; and by some authors *sochnâ* 'to think' is viewed in the same way.

82. The six tense-forms which are derived from the Perfect Participle are: (1) the Past Absolute; (2) the Past Proximate; (3) the Past Remote; (4) the Past Presumptive; (5) the Past Dubious; (6) the Past Conditional Remote. See App. B. The last two will be

illustrated under the head of Subordinate Clauses in Part II., Exercises XXIII., XXIV.

83. Rules for the formation of the Perfect Participle: (1) When the base of a verb ends in a consonant, the Past Participle is formed by adding *â*. There are two exceptions, viz., *kiyâ* (*karnâ*) and *mû'a* (*marnâ*), instead of *karâ* and *marâ*, though these latter forms occur. (2) When the base ends in *l* or *y*, the same augment is used, but *y* euphonic is interposed; and *hamzu* replaces *y* when the participle is in the construct state, or is plural or feminine; e.g. *khâyâ*, *khâ'e*, *khâ'i*, *khâ'in*. *Gayâ* from *jânâ* and *hû'a* from *honâ* are exceptional. (3) When the base ends in *ى* (*e* or *î*), the insertion of *y* between the base and the augment is unnecessary, because the long vowels *e* and *î* are equivalent to *iy*; consequently, *lenâ* has for its Past Participle *liyâ* and *lî'e*, and in the feminine, *lî* and *lîn* (contracted); and in the same way *pînâ* has *pîyâ*, *pî'e*, *pî*, *pîn*, which represent the Hindî forms. *

84. Translate into English:—

- (1) مچبور ہوکر میں نے تین دن کی رخصت لی
 (2) آپ کے اقبال سے میں نے یہ مکان بنالیا ہی
 (3) عقل ہنر لیاظ سب صفتیں خدا نے انکو بخشی
 (4) تہین ضرور آپ نے اسپر نالش کردی ہوگی

* *Lî'e*, *kî'e*, etc., are written *lî'e*, *kî'e* etc., in the *Bag-o-Bahar* and such like texts. The explanation is that, Mahomedan translators from Persian into Hindustani, as Raja Siva Prasad says, "knew nothing of Sanskrit and ignored the Aryan basis of the vernacular." See Part III. *Intro. Rem.*

- (5) انگریزوں نے چرسا پھر زمین سے سارے ہندوستان کو اپنا کر لیا (6) بے چوبے کو ہم نے فتحگڑھ میں لیا تھا (7) انہوں نے رھنمائی کے دو چوکیدار تعینات کئے (8) آپ کے خط کے آنے نے میری آبرو بڑھائی (9) خواجہ بدرالدین خان میرے بھتیجے نے بوستان خیال کو اردو میں لکھا ہی (10) بھائی بہنوں نے اپنی تمام سرگذشت بیان کی (11) تم نے کیا سمجھکے ان باغیوں کو اپنے یہاں رھنے دیا (12) کمترین نے اُسے نسخہ مستعار لیکر اپنی کتابیں صحیح کر لیں (13) میں نے تمہارا خط باپو کالی چرن کے نام کا اُنکے پاس بھیجا ہی (14) آپ کے انتظار میں میں نے مقدمہ ملتوی کر رکھا (15) اُس نے کوئی بات کہنے سے اُٹھا نہ رکھی

85. Notes.

(1) Translate 'I was forced to take,' etc. The Arabic verbal means one who is under pressure or force, *jabr*. See App. A, Form I.

(2) *Ap ke iqbal se* 'by your good fortune' is the ordinary reply to a complimentary remark. For *iqbal* see App. A, Form IV.

(3) The verb is in agreement with the collective term. See 16. 2.

(4) *Nálish karná (par)* is the technical term for 'putting into court,' or 'prosecuting.'

(5) *Charsá bhar zamín se* '(starting) from a hide of land,' which means in India, as much as a pair of bullocks can irrigate in a day. See 73. 3. for the force of *kar-lend*.

(6) The object is here particularised in answer to a question; hence it stands first with *ko*. The full form of *mol-lená* 'to purchase' is rarely used. A *be-chobá* is a tent without a centre-pole. The name of the town here mentioned is one which it is difficult to transliterate. Pedantically written it should be *Fathgarh*, but this would convey no notion of the pronunciation to an ordinary reader. A former generation wrote it 'Futtyghur'; and perhaps the most intelligible compromise is 'Fatehgarh.'

(7) *Ráh-numá't*, shortened from *ráh-numá't* 'road-showing.' *Ta'inát karná* 'to appoint' or 'tell off for duty' (64.). The vowel *zabar* before *ain* sounds almost as *á*.

(8) From Galib. The use of the gerund as an agent is an illustration of its flexibility (48.).

(9) Galib again. *Urdú men likhá hai* 'has translated into Urdú'; *ulatná* 'to turn' is another expression; *tarjuma karná* is, perhaps, the commonest. The *Bostán-i-Khayál* is a voluminous Persian romance, and the translation spoken of is well written.

(10) *Bhā'i bahinon* 'brother and sister'—a compound in the Rational Plural.

(11) Translate 'What led you to,' etc?'

(12) Again note the force of the compound *kar-lin*. For *musta'ár* see App. A, Form X.

(13) 'Your letter to the address of B. K. C.' The proper name and the pronoun (*únke*) change places in the English version.

(14) *Ap ke intizár men* 'in expectation of your coming.' For *multawí* see App. A, Form VIII.

(15) The idea of the verb is the 'taking up a thing,' and not putting it down until it is done with.' Translate 'He left nothing unsaid.'

86. Translate into Hindustani:—

(1) I got myself laughed at to no purpose. (2) My companions made this compact among themselves. (3) A Baniya of the name of Ram Lal has caused a false complaint to be laid against me. (4) I bought two country-bred mares at Hardwar for my own use. (5) You have

written about many subjects in your report. (6) My mother-in-law gave me no share at all in the house-keeping. (7) What made you let the gentleman go? (8) > You undertook a very risky business. (9) I found it < hard to make both ends meet on twenty rupees a month. (10) Old age has made me useless. (11) The sick man < asked after the whole family one by one. (12) Why — did you omit this particular item in the account? (13) The agent collected corn, grass, straw, and everything for the regiment. (14) He shot four tigers in quick succession. (15) You have treated me with great con- < sideration in this matter.

87. Directions.

(1) 'To get oneself laughed at,' *apní hansí karáná*.

(2) The phrase used in 79. 11 is equally applicable here.

(3) See 33.; also 84. 4.

(4) 'For my own use (or riding),' *apní*, or *khúd apní*, or *nij kí sowári ke lí'e*. *Desí* is generally 'country-bred,' as opposed to *wiláyati* 'foreign,' which describes English horses and 'Walers.'

(5) Omit the word 'about,' and translate 'subjects' by the Arabic masculine plural of *matlab*, viz., *matúlib*.

(6) The Hindustani idiom has 'entrance' (*lakhl*) instead of share; (*hissa*).

(7) See 84. 11.

(8) 'A risky business,' *jokhim* or *jokhon*. Use the Past Remote.

(9) This idiom cannot be literally translated. Turn 'With difficulty on twenty rupees I made sufficiency.'

(10) 'Useless' is here *nikammá* 'do-nothing.'

(11) 'One by one,' *ek ek karke*, that is, 'specifying each in turn.' Omit the word 'after,' as in (5) above.

(12) 'This (particular) item' is *raqam ko*, the position and construction both being *particular*. 'To omit' is here *qalam-andáz karná* 'to throw aside the reed,' as opposed to *qalam-band*.

(13) For the form of this sentence see 84. 3.

(14) 'In quick succession,' *úpar tale*, lit. 'over and under,' 'one on the top of the other.' 'To shoot,' *bandúq márná*, in which the *se* is elided.

(15) 'To treat with consideration,' *qadr-dání farmáná*.

EXERCISE XII.

88. The verb *dená*, in combination with causal verbals in *í*, has the intransitive sense of 'admit of,' as *dikháí dená*, 'to admit of being shown,' that is, 'to be visible.' Hence the subject cannot be constructed with *ne*. This appears very clearly in the following example from the *Prem Ságar*; *Krishn áp hí bandháí diye* 'Krishn let himself be bound.'

The same intransitive idea attaches to the compounds *sáth-dená* 'to accompany,' lit. 'to give one's company,' and *chal-dená* 'to move on,' 'start off,' etc.

Ho-lená 'to accompany' is another example of an intransitive compound, of which the second member is transitive.

Compare the remarks made in **74. 75.**

89. In addition to the regular form of the Imperative, which demands immediate action, Hindî provides the termination *iyó* for an action which may be deferred; also *iye* and *iyegá* for the intimation of a request or suggestion. In these latter *Hamza* replaces the letter *ye* in Hindustani when the base of the verb ends in a consonant, as چلئے *chali'e* 'pray come.' When the base ends in *ا* or *و*, *hamza* separates the base and the termination, as لائىے *lá'iye* 'please bring.' Lastly, when the base ends

in *i* or *e*, the letter *jim* is inserted between base and termination, as *ليجئے* *lijjê* 'please take.'

The precative of *honâ* is *hûjîe*, from an older base. The use of these forms in subordinate clauses will be considered in Part II.

90. The verbal *châhîe* is in all probability a survival of the Prakrit passive in *ijja*, so that the true meaning is 'desired' or 'to be desired,' as an obligation or duty, which is the sense of the verbal in Hindustani.* Thus the phrase *yûn hî châhîe* means 'that's as it should be,' etc.; *tumko koshish karnî châhîe thî* 'you ought to have tried,' in which *châhîe thî* agrees in gender and number with the gerund.

The use of this verbal as the first member of a compound sentence will be noticed in Part II.

91. Translate into English :—

- (1) بڑی دور سے ایک چور جہاز دکھائی دیا (2) مُطلق
 آوازیں سنائی نہ دین (3) یہ گھوڑے چھوٹکر کب
 پکڑائی دینگے (4) وہ تو آپ ہی آپ میرا ساتھ
 دیا (5) میں تو گنبراکر چور دروازہ سے چل دیا
 (6) زمین مجھکو اصلاً دکھائی نہ دینے لگی (7) میرا
 نام لیکے میان جی سے لُغت کی کتاب مانگ لائیو
 (8) ذرہ آپ اس سُودہ کو ترمیم کر دیجئے (9) فدوی

* See Kellogg, § 610, who quotes *sarâhiye* 'it is praised,' from the Ramâyan.

- کے غریب خانہ میں حضور شریف فرمائیں
 (10) آپ خفا نہ ہو جائے (11) پھر آپ چلنیگا
 کہان (12) دوسروں کو مبتلا آفت دیکھ کر ہمکو
 نصیحت پکڑنی چاہئے (13) آپ کو درباری کپڑے
 پہننے چاہئیں (14) تجھکو اپنی خطا کا اقرار کرنا
 چاہئے تھا (15) بہر حال آرام طلب نہ ہونا چاہئے

92. Notes.

(1) *Chor-jaház* 'a pirate-ship.' Compare *chor-darwáza* (5) 'a secret door' or 'postern.' Synonyms for *dikhá'i dená* are *nazar áná* or *nazar parná*, the latter of which conveys the sense of a sudden or unexpected appearance.

(2) *Áwáz*, the sound of voices of men or animals; *áhat*, the sound of steps. For *mutlaq* (abverb) see App. A, Form IV.

(3) *Chhútná* 'being loose.' See 72.

(4) *Áp hi áp* 'of his own accord'; *merá sáth* 'companionship with me.' *Merá sáth dená* is therefore much the same thing as *mere sáth áná*.

(6) *Aslán*, an Arabic accusative, used adverbially in the sense of 'entirely,' 'radically.' *Mutlaq* (1) might have been equally *mutlaqán*.

(7) *Merá nám leke* 'in my name,' like the phrase used at 68. 2. *Máng-láná* 'to ask for and bring.'

(8) *Musawwada* 'draft of letter,' etc., conveniently pronounced *musawda*. This verbal, like *muqaddama* (84. 14) belongs to App. A, Form II. In these cases the participle is nominalized by the addition of *ah*.

(9) The inferior speaks of his house as a 'poor' house in the usual self-abasing style; in *tashrif farrá'íye*, *tashrif* means 'honouring by a visit'; and the sentence may be translated, 'Please, your excellency, do me the honour of entering my humble abode.' Similarly, *tashrif láná* means 'to come,' *tashrif le-jáná* 'to go' in native etiquette.

(11) 'Then, where will you be-pleased-to-go?' the position of the interrogative implying there is nowhere to go.

The Persian *ijáfat* is written instead of the usual *ijábat*, when it comes before a vowel

(12) Note here the form of the Persian *izifat* after a word ending in *á*. *Pakarni* 'to grasp,' where we use the milder expression 'take.' For *muhtalá* see App. A, Form VIII.

(13) *Darbári kapre*, to a native, is 'full-dress.'

(14) See the example given in 90.

(15) *Ba-har-hál*, lit. 'under all circumstances' or 'in every way.' In the English idiom the negative is joined to the adverbial phrase. Compare with this the idiom of 68. 11.

93. Translate into Hindustani:—

- (1) The sails of a ship were visible ten miles off.
 (2) He took leave and departed. (3) He accompanied us half-way. (4) Please wire me information of his approach. (5) He ought to have taken warning from his brother's punishment. (6) Their language was quite unintelligible to me. (7) Explain to me the author's meaning. (8) Be good enough to write down your instructions in detail. (9) Kindly honour me with a visit to-morrow or the next day. (10) the guns were audible at a distance of forty *kos*. (11) The advance-guard of the enemy came in sight across the Satlej. (12) Pray be not out-of-heart. (13) In no case ought you to treat the people harshly. (14) Pray make no ceremony about entering the courtyard of my house. (15) There should be no *parda* between relations.

94. Directions.

(1) Turn this: 'At a distance (*fásila*) of ten miles,' etc.

(2) Use the past Conjunctive Participle for first verb, and see 44. 1.

(3) 91. 4. 'Half-way,' in the idiom of Hindustani, is 'up to half-distance.'

(4) Turn 'By means of wire send me,' etc. 'Approach,' *tashrif-áwari*, which is the Persian original of the phrase *tashrif lánd*,

92. 9.

- (5) On the model of **91. 12** with due regard to tense.
- (6) Use the idiom explained in **88**.
- (7) 'Meaning' has several representatives in Hindustani according to the context, such as *ma'nî*, *matlab*, *irâda*, *manshâ*, of which the last is best here. 'To explain' or 'expound,' *tashrîh-karnâ*.
- (8) Prefix the phrase *mehrbânî karke*. 'To write down,' *tahrîr farmâná*.
- (9) Use the verb of **91. 9**. Omit the conjunction 'or.'
- (10) See **91. 2**; but say 'voice of guns.'
- (11) The 'vanguard' of an army is *pesh-lashkar*; the 'rear-guard.' *pas-lashkar*. 'Across the Satlej,' *Satlaj pâr*. For the verb use *nazar-parná. 92. 1*.
- (12) See **91. 15**. 'To treat harshly,' *ziyâdatî kurnâ (par)*.
- (14) Turn 'Honour me by entering without ceremony,' etc.
- (15) Turn this interrogatively: 'What *parda* is wanted (*châhi'e*) among relations?'

EXERCISE XIII.

95. The Participles, to use the Latin term, play an important part in idiomatic Hindustani: and familiarity with their usage and construction is a test of scholarship. Native grammarians treat them as verbal nouns, a term which includes adjectives, and have adopted the Arabic terms *ism-fâ'il* (*nomen agentis*), and *ism-maf'ûl* (*nomen patientis*) for the Imperfect and Perfect Participles respectively. As compared with other nouns, they convey the idea of *status*, more or less lasting and continuous; and this is heightened by the addition of the auxiliary *hû'â*. See **5. 11**.

There is no difference in the Participles in the matter of construction, and they will be treated together in the following sections in the order of usage, as, (1) Substantival, Ex. XIII; (2) Adjectival, Ex. XIV; (3) Adverbial, Ex. XV.

96. As verbal nouns, the Participles may stand alone in a concrete or abstract sense, and are oftenest used in the construct form before an affix or postposition; as, *jágte men* 'in a waking state' or 'while awake'; *sunte ke sáth* 'concurrently with hearing' or 'immediately on hearing'; *kahe se* 'by order,' etc.

The Perfect Participle, in combination with the prepositions *bin, be, bagair, etc.*, all of which mean 'without' privative, supplies a specially useful idiom in such forms as *be mere áe húc* 'without my having come'; *be khúe* 'without having eaten,' etc.

In all these cases the verbal and the postposition or preposition taken together are adverbial phrases. The strictly adverbial construction, in which the governing particles are suppressed, belongs to the third head. See Exercise XV.

97. Translate into English:—

- (1) مرتا کیا نہیں کرتا (2) لڑتوں کے پیچھے
- بھاگتوں کے آگے (3) فقیر جوگی گسائیں وغیرہ راہ
- چلتوں کے سر ہوتے ہیں (4) غلام آپ کا بلایا ہوا
- حاضر ہی (5) سمجھکو جاگتے میں وہی جن نظر آیا
- (6) سنتے کے ساتھ اُسکا جی للچایا 7 کہے سے
- کوئی کوئے میں نہیں گر پڑتا (8) سوتے سے اونٹنکر
- ضرور بیمار کے پیاس لگیگی (9) سمجھائے سے
- شاید دہ روپیہ پر راضی ہو جائے (10) جوان ہونے پر

کچھ اس سے زیادہ صورت نکل آئیگی (11) مرض
 کی تشخیص بغیر دیکھے ہوئے مریض کے کیونکر ہو
 سکتی (12) جامع مسجد کے منار کو بے گز بے
 رسی اور بے اوپر گئے کون ناپ سکے

98. Notes.

(1) A proverbial expression—'What will not a dying man do?' that is, a man will do anything when driven to extremities.

(2) Also proverbial; descriptive of a coward.

(3) *Râh-chaltâ*, exactly our 'way-farer.' *Sir honâ*, for *sir par honâ* 'to pester,' 'sit upon,' etc. As regards the gentry spoken of, it is quite unnecessary to translate the appellatives in detail. 'Religious mendicants' will answer the purpose.

(4) Literally, 'Slave, having been called of you, is in attendance,' that is, 'I am present at your summons.'

(5) *Jâgte men* 'as I lay awake.' *Jinn*, the 'Genius' of the *Alf Laila*.

(6) *Sunte ke sâth* 'immediately on hearing (of it).'

(7) Proverbial. *Kahe se* 'by order.'

(8) *Sote se* 'from a state of sleeping' or 'sleep.' The Past Con-junctive Participle agrees with the subject of discourse (66.) For the idiom of *ke* here see 52. 15.

(9) *Samjhâe se*, 'by having been made to understand,' but the sentence cannot be translated literally. For *râzî* see App. A, Form I.

(10) *Jawân hûe par*, lit. 'on having grown up,' that is, 'when he is grown up.' *Sûrat* is 'personal appearance,' generally in the sense of 'good looks.'

(11) *Bagair dekhe hûe marîz ke* 'without a sight of the patient.'

(12) *Be ûpar ga'e* 'without having ascended it.'

99. Translate into Hindustani:—

(1) My fingers are not under my control on account of their trembling. (2) Grief at my departure is still felt

by them. (3) Give the cartmen the usual return-hire. (4) His proficiency will be first-rate when he is grown up. (5) How can you know the drift of the petition without reading it? (6) He departed without taking leave. (7) On my checking the accounts the treasurer's dishonesty was exposed. (8) Who can tell the breadth of the Ganges without crossing it? (9) Mere disgust will be caused by such familiarity. (10) He will agree to take service if he is made to understand its advantages. (11) We have come at your summons only. (12) I shall have to give the broker his commission.

100. Directions.

- (1) 'Under my control,' *kahe men*. Omit the pronoun 'their' also.
- (2) 'Grief at my departure,' *mere ga'e ká qalaq*. 'To be felt,' *dil men lagná*.
- (3) 'Return-hire,' *phirtá*.
- (4) 'When he is grown up' see **97. 10**. Instead of the word for 'proficiency' used at **44. 8**, which means rather 'preparedness,' choose here *mahárat* 'skill' or 'expertness.'
- (5) On the model of **97. 11**.
- (6) For the verb see **88**.
- (7) Use the form given in **97. 6**, and express the 'my' by *mujhko* placed after the adverbial phrase. 'To check accounts,' *hisáb sentná*. 'To be exposed,' *khulná*. The student will have noticed by this time the constant use of neuter verbs in Hindustani where the Passive Voice is the English mode.
- (8) 'Without crossing it,' *be pár hu'e*.
- (9) 'By such familiarity,' *is tarah munh-lag'ee se*. The idea of the term here used is something like that of our 'cheek by jowl.'
- (10) Use the phrase given in **97. 9**, omitting in translation 'its advantages.' 'To agree to take,' *qabúl kar-l-ná*.
- (11) As in **97. 4**.
- (12) For the form of verb see **51. 2**. 'Commission,' *dhartá*, which lit. means 'putting something down.'

EXERCISE XIV.

101. (1) As attributive adjectives the Participles agree with the nouns they qualify, whether subject or object; and in this usage the idioms of English and Hindustani are very similar, but in the case of the Imperfect Participle the English adjectival use of such transitives as 'interesting,' 'amusing,' etc., cannot be imitated in Hindustani. Recourse is had to Persian or Arabic verbals, or to the adjectival use of nouns with *izâfat*, as explained in **24**. Thus, 'an interesting book' may be translated *dilchasp kitâb* 'a heart-clinging book,' or *maza kî kitâb* a 'book of flavour.'

(2) As predicative adjectives also the Participles may agree with the nouns to which they refer; as, *woh hanstâ hûâ phirtâ hai* 'he goes about laughing'; but when the Participle thus used has an adverbial sense, as in the example given, where 'laughing' might be read 'laughingly,' Hindustani, like English, has an alternative method of construction. This will be explained in the next Exercise.

102. Translate into English:—

- (1) چادان مین بھوٹا پانی بہر دو (2) دُنیا مین
 آنکھوں دیکھی بات کا سب سے بڑھکر اعتبار ہی
 (3) بڑوں کی خدمت مین دبی زبان سے بولنا
 (4) چلتی کسر کی تعریف لکھو (5) اب دئی
 ہوئے خطِ مستقیم پر ایک مثلث پناؤ (6) مین نے

ایک مٹیور بھسے سے بھری ہوئی گودام مین رکھی
 ہوئی دیکھی (7) غول کمرے مین فرش بچھا ہی
 (8) کیا تیرے پاؤن مین مینہدی لگی ہی (9) خاصکر
 سیدا بڑی پتاماری کا کام ہی (10) لڑکا ہنسنا
 ہوا کوٹھے پر چڑد بیٹھا (11) یہ پلنگ پر پڑا ہوا
 آدمی کون ہی (12) آئے دن کا جھگڑا روز روز کی
 لڑائی گویا اس گاؤن کی بہتکار ہی

103. Notes.

(1) *Phútá* 'broken,' that is, 'boiling.' Note the difference of idiom in the use of the word 'fill.' In (6), on the other hand, the idioms of the two languages correspond.

(2) *Ánkhon (ki) dekhi bát* 'an eye-witnessed affair,' in other words, 'the report of an eye-witness.' *Sab se barhkar*, an adverbial use of the Past Conjunctive Participle, 'more than all,' equivalent to *ziyáda*.

(3) Here the adjective *bará* is used substantively in the sense of 'elder.' *Khidmat men*, lit. 'in the service of,' is a conventional phrase for 'to.' *Da'á zibán se* 'with depressed tongue,' that is, 'quietly' or 'gently' or 'with bated breath.'

(4) *Challí kasar* means 'a progressive fraction,' that is, 'a recurring decimal.' *Ta'rif* 'definition,' our word 'tariff.' For pronunciation of the *a* see **85. 7**.

(5) *Di'e*, the Hindustani form of *diye*. See **83. 3**. For *mustaqim* see App. A, Form X.

(6) Translate *rakhi há'i* 'standing,' so as to avoid the ambiguity of 'placed' in the English sentence.

(7) *Gol-kamará* 'company-room,' generally used for our term 'drawing-room.' *Bichhá (hú'd) hai*, is spread' or 'laid down,' ready for use, in contrast with other rooms.

(8) A proverbial expression—'Have you got *henna* on you feet (that you are afraid of moving) ?'

(9) Illustrative of **101**. *Pittá-mári ká kám* 'painstaking work,' which requires an effort of the will (*pittá*). Lit. 'spleen.' *Kháskar* 'especially,' not a Past Conjunctive Participle, but an adjective with designative particle *kar* attached.

(10) *Kothá*, the flat roof of Oriental houses.

(12) *Áe din ká jhagrá* 'quarrelling every day that comes,' that is, 'daily quarrelling,' See **37**. 6.

104. Translate into Hindustani:—

(1) Just silence that barking dog. (2) I received this thriving business by inheritance from my forefathers. (3) He presented me to-day with a talking-bird in a cage. (4) All men eat the bread given by God. (5) The cloth is laid. (6) In illustration of this, I remember a very amusing anecdote. (7) These made-up speeches are disagreeable to me. (8) Fill the bucket with boiling porridge. (9) The coward in alarm retraced his steps. (10) A large number of interesting books are in the library. (11) The army in retreat reached the frontier with much difficulty. (12) Proceeding through the market he receives and returns the salutations of the people.

105. Directions.

(2) Turn 'In inheritance from forefathers to me,' etc. 'A thriving business,' *chaltá kárkhána*.

(3) 'In a cage' must be expanded in Hindustani to 'placed or fixed in a cage,' *pinjre men lagí húi*.

(4) 'By' must be translated here by the sign of *izáfat*, as in **94**. 4.

(5) As in **102**. 7.

(6) For the verb see **44**. 3.

(7) 'Made-up speeches,' *bandí hún bāten*. See also **44**. 12.

(8) For 'boiling' use here *khaultá húa*.

(9) In alarm,' *khauf khákar*, i.e. 'having absorbed fear.' Compare 71. 7. To 'retrace steps' is *ulte pá'on (se) phirní*.

(10) See 101.

(11) 'In retreat,' *bhágte hú'l*, in agreement with *fauj*. 'With much difficulty,' *bari mushkil se, bari bari mushkilon se, hazár mushkilon se*.

(12) 'Proceeding through the market,' *bázár hotá hú'a*. See 79. 14. Omit 'and returns,' because the word *lená* includes this. He who does not return a *salám* is supposed not to receive it.

EXERCISE XV.

106. The Adverbial construction is that in which the Participle is in the construct form with postpositional affix *men* suppressed. Thus, to recur to the example given in 96, instead of *jágte men* 'in a waking state,' we might have *jágte húe* or *jágte jágte* 'while awake,' the latter form having sometimes an intensive and sometimes a continuative sense.*

Similarly, an alternative phrase for *sunte ke sáth* is *sunte hí men*, or, adverbially, *sunte hí* 'immediately on hearing'—a form of expression so frequently employed that some grammarians make it an integral part of the verb scheme.

Precisely in the same manner, the predicative Participle *hanstá hú'a*, in the example given in 101. (2), may be adverbially constructed as *hanste húe* 'laughingly,' or *hanste hanste* 'continuously laughing.'

107. (1) when the agent of a transitive verb takes the sign *ne*, concord with a predicating Participle is

* Examples of Participial adverbs in English are 'lovingly,' 'devotedly,' etc., and in Latin, *libenter, concisè*, etc.

disallowed, and the Participle must be adverbially constructed. In this case the Participle generally stands before the agent with *ne*. As *chalte hûe Begam ne mujhse kahâ*, 'as she was going, the Begam said to me.'

(2) Similarly, when the object of a transitive verb takes *ko*, concord with a predicating Participle is barred, and the Participle is either constructed adverbially, or absolutely, without inflection, as, *main ne ûsko rote (or rotâ) pâyâ* 'I found him or her weeping.' *Main ne ûsko baithe hûe (or baithâ hûâ) dekhâ* 'I saw him or her seated.'

In these examples, and generally, the absolute construction is preferable, as being unambiguous

108. When the predicating Participle has an object of its own, the adverbial construction is indispensable. For example, (1) *main takrâr karte hûe (or karte karte) thak-gayâ* 'I was tired with wrangling.'

Alternative, but not equally exact, renderings of the English expression would be, *main takrâr karne se thak-gayâ*, *main takrâr kar-karke thak-gayâ*.

(2) *Woh bahâna kîe hûe thâ* 'he was pretending,' all along, not at some particular period, which would be *kartâ thâ*.

109. Translate into English :—

(1) دیکھتے ہی اُس نے اپنے بھائی کے دستخط

پہچانے (2) ہوتے ہوتے کُل انتظام ملکی و مالی

ہمارے ہاتھ لگا (3) اُسکو دن بھر روتے گذرا ہی

(4) میرے رھتے تجھکو ان باتوں میں کیا دخل

- (5) ناحق بیٹھے بیٹھے اپنی ہنسی کرانی کیا ضرور
 ہی (6) خط لکھتے لکھتے معلّم نے ہدیہ کیا
 (7) ظالم نے مجھکو اور میری بی بی کو غافل سوتا
 پا کر دریا میں ڈال دیا (8) اپنے گھوڑے کو میرے سے
 باندھا ہوا چھوڑ آیا ہوں (9) ضرور پتے ہوئے بادلوں
 میں آپ نے چاند کو بھاگتے ہوئے دیکھا ہوگا (10) دو
 لونڈیاں چراغ لئے ہوئے اندر سے نکلیں (11) لڑکی
 کل اسی وقت کا کھائے ہوئے ہی (12) وزیر نے ڈرتے
 ڈرتے دے پاؤں آکے دیکھا

110. Notes.

(1) *Dekhte hi* 'as soon as he saw it.' *Dast-khatt* is here used as a plural.

(2) *Hote hote* 'gradually.' For the verb see 51. 13.

(3) Translate 'He or she passed the whole day (in) weeping.'

(4) *Mere rahte (men)* 'while I am here.'

(5) See 87. 1. *Baithe-bithae (men)*, 'lit. seated and making others sit,' for an explanation of which see *Taubat*, VII. 73. The general sense of the phrase is 'doing nothing.' The particular shade of meaning must be determined from the context. Translate here, 'without an effort to avoid it.'

(6) *Khatt likhte likhte* 'as he was writing his letters.' *Haiza karná*, 'to be seized with cholera.' For *mo'allim* see App. A, Form II.

(7) *Gafil sotá* 'sound asleep.' Compare the English phrase 'sleep of forgetfulness.' *Be-khabar* is synonymous with *gafil* in this connection.

(8) *Mekh se bándhá húa* 'tethered to a peg,' in our idiom.

(9) This sentence (from Nazîr Ahmed) illustrates both the adjectival and adverbial usage. *Bhâgte hûe* or *bhâgtâ hû'â*, **107. 2**, 'scudding.'

(10) *Chirâg li'e hû'e* 'lamp in hand' or 'with a lamp.' *Li'e hû'e* even corresponds with our 'with' in such a phrase as 'a man with a lion-like face,' *sher kâ sâ munh li'e hû'e*. Comp. **68. 2**, also **61. 13**.

(11) From the *Taubat*. *Khânâ* is understood after *kâ*. Translate 'the girl has eaten nothing since this time yesterday,' for a literal version is out of the question.

(12) This short sentence illustrates three participial forms. *Dabe pâon (se)* 'with subdued or gentle tread,' or, as we put it, 'on tiptoe.' See **102. 3**.

111. Translate into Hindustani:—

(1) It is a vexation at my age to be learning the alphabet. (2) Small and great have eaten nothing since this time yesterday. (3) Who is that person with the lion-like countenance? (4) I found only this shop open in the market-place. (5) As she was going away the Begam offered me a gold mohur. (6) The Afghans conquered the Panjab by degrees. (7) Unseen by others the women were exposing their heads from inside the zenâna. (8) The whole of them were left gazing at each other's faces. (9) A Maulavi, with prayer-mat spread, was engaged in his devotions inside the mosque. (10) I had made up my mind that this valley was my tomb. (11) As soon as he heard the rumour, he was dismayed. (12) While I am here, do not speak of bribery even by mistake.

112. Directions.

(1) See **68. 4**. 'To be learning the alphabet,' *alif-be parhte hûe*.

(2) On the model of **109. 11**. The adverbial construction of the Participle is independent of gender and number.

(3) See **110. 10**.

(4) 'Open,' *khulâ hûâ*.

(5) See **107.** (1). 'Offered' may be here idiomatically translated *dene lagin* 'began to give,' the verb being Pl. Fem.

(6) See **109.** 2.

(7) 'Unseen by others,' *ánkh bachá*, lit. 'having escaped the eye.' Use the idiom of **108.** (2), *sir nikáte thin*, for the idea is that the women were continuously peeping out at some unusual sight.

(8) Use the idiom described at **25.** for the subject, and also for the participial phrase 'gazing,' *dekhte ke d-khte*.

(9) 'With prayer-mat spread,' *jáe namáz bichháe*. The 'devotions' of a Moslem are known as *sijda*, and *masjid* is the 'place of *sijda*.' See App. A, Rem. **5.** (3).

(10) 'I had made up my mind,' *samjhe húa thá*, because descriptive of the *state* of despair the speaker felt at the time. *Alf Laila*.

(11) Use the adverbial form of **109.** 1.

(12) See **109.** 4. 'Even by mistake,' *bhúlkar bhí*.

EXERCISE XVI.

113. This exercise is reserved for illustration of the usage of the Participles in connection with time and its measurement.

The old method of dividing day and night into eight *pahar* and again the *pahar* into eight *gharí* is still current, especially in the country districts and in native States.* Rude water-clocks (*jal-yantrá*) still mark the *pahar*, which is sounded (*bajná*) by the *pahrá* 'watchman,' on a gong (*ghantá*). Modern Hindustani appropriates the word *gharí* for a 'watch' or 'clock,' and

* The expression *áth-pahar* or *áthon pahar* 'the whole eight watches,' often occurs in the sense of 'day and night,' 'the twenty-four hours,' etc. *Chausath gharí* is used in the same way. *Áth-pahrí* is a watchman employed day and night.

ghantâ for 'hour,' according to the English reckoning, and *bajâ* or *baje* for 'o'clock.' Thus, *do pahar* 'noon,' 47. 3, becomes *bârah ghante baje* or *bârah baje* 'twelve o'clock'; and the quarters are *sawâ bârah*, *sârhe bârah*, and *paune ek* ('quarter less than one'), respectively. *Derh bajâ* is 'half-past one.' The word 'minute' منٹ is used, and occurs first, in literature, in the Urdû version of the *Arabian Nights* (1847), *ka'i minit ke ba'd* 'after several minutes.'

114. Translate into English :—

- (1) کوئی دو تین گھنٹے دن چڑھتے چڑھتے شہر میں
- (2) دن ڈبیتے ڈبیتے رانی کا پنکھا
- (3) کوئی پہر سوا پہر دن چڑھے جاگا
- (4) وہاں گئے مہینے کو تین ساڑھے تین مہینے ہو گئے
- (5) کیوں اتنی رات گئے تم آئے (6) بہت سویرے
- (7) میری آنکھیں کچھ
- (8) دن رہے سے بند ہونے لگتی ہیں (8) دو پہر پڑے
- (9) پڑے گذر گئے - کروت تک نہیں بدلی (9) توپ
- (10) دغی سے پہلے گاڑی جوتو (10) فجر ہوتے ہی
- (11) میرا کوچ کرنے کا قصد ہی (11) کمبخت مرتے دم
- (12) تک بھی اپنی شرارت سے باز نہ آیا (12) ایک پاؤ
- (13) گھنٹے میں تو بیماری دوا دعا جانکنی مرنا سب
- (13) کچھ ہو چکتا تھا (13) کی بجے ہیں - اب تو ہونے

آٹھ بجے ہیں (14) ڈیڑھ بجے سے لینر شام تک
 مباحثہ لگا رہا (15) تیرے گہڑی گہڑی کی بلا
 دور رہے

115. Notes.

(1) *Din charhnâ* 'ascending day,' that is, *ante meridiem* time from sunrise: the repetition of the Participle marking the gradual progress of time, 'the course of the morning.' *Do tin gharî* is 'about an hour' of our time; and, as literal translation is out of the question in idiomatic sentences of this kind, we may render the whole phrase 'about an hour after sunrise.'

(2) Similarly, *din dubnâ* or *din dhalnâ* is 'declining day,' that is *post meridiem* time till sunset. 'The Râni's *pankha*' is the local name of a breeze which always springs up towards evening in a gorge near Ranibagh, a well-known halt on the way to Nainî Tâl.

(3) Note the variation in the Participle as compared with (1): and translate 'the forenoon was well advanced when he awoke.' By our reckoning the phrase would mean 'between nine and a quarter to ten.'

(4) A very useful and common mode of expressing lapse of time. The meaning is obvious.

(5) 'Why have you come so late at night?' The construction is *itnî râ't ga'e (se)*.

(6) Similarly, *kuchh râ't rahe* 'while it was yet night.'

(7) *Mutatis mutandis*, translate as in (6).

(8) This may be freely translated, 'noon passed as he lay on and on—he did not even turn in his sleep.' *Tak* is adverbially used in the sense of 'so much as,' or 'even.' *Karwat* means 'lying on one side,' and *karwat badalnî*, is 'changing to the other side.'

(9) *Top dagî* is the morning 'gun-fire' in Indian cantonments. *Gârî joto* 'put the horses to (the carriage),' literally, 'yoke the carriage.'

(10) *Fajar hote hî* 'as soon as the day breaks.' Comp. 109. 1. *Barî fajar*, like *bahut savere* (6), means 'very early.'

(11) *Marte dam tak* 'up to the time of his death.' For 'after death,' so exact are these usages, the Perfect Participle would be

necessary, as *maie pichhe uskí sharárat khulí* 'his wickedness was exposed after his death.'

(12) From Nazir Ahmed's graphic description of the cholera in the *Taubat*.

(13) *Kai baje hain* 'what o'clock is it?'—*lit.* 'how many hours have sounded?' The answer follows.

(14) The Past Conjunctive Participle is here adverbial, and, if translated at all, corresponds to our 'counting.'

(15) *Tere gharí gharí kí balá dúr rahe* 'for thee may the evil of every *gharí* be remote,' that is, 'May you be hourly blessed'—a common benediction. *Tere*, not *tujhe*, on the principle explained in 52. 15. This sentence is peculiarly interesting as the first bit of Hindustani recorded by an Englishman, and that so far back as the reign of Jehangir, in whose son's time Urdú is supposed, on the authority of Mír Amman, to have originated. Terry writes the sentence *tere gree gree kee bulla doore*, as it sounded to him. See *Voyage to India*, p. 216. He records two other words only, viz., *ca-ca-ta* (sic), by which he meant *kyá kartá* 'what does he say?' This interesting work has long been out of print.

116. Translate into Hindustani:—

- (1) At what o'clock will the train leave? (2) It is some twenty days yet to the examination. (3) It must be a month since he went on tour. (4) Why do you leave off work so early? (5) Why did you get up so late? (6) Office-work goes on from ten till five. (7) Our regiment reached the camping ground before daylight. (8) Who can have come to see me so late at night? (9) As the morning advanced an island began to be visible in the distance. (10) As day declined an adverse wind began to blow. (11) Do not strike the hour without my giving you the signal first. (12) The moon rises at eleven to-night. (13) Will you not see him when you start? (14) After having been admonished he coolly committed another bit of villainy. (15) I shall not forget your kindness as long as I live.

117. *Directions.*

(1) *Rel* stands for 'train' as well as 'railway.' The right word here for 'leave' is *chhútná*. See 92. 3.

(2) Turn thus: 'As yet of the examination some twenty days are lying (*pare hain*).' For the use of the sign of *izáfat* compare the phrase given at 54. 6. The idea of *pare hain* is that the days are lying unspent as yet, as, in our own idiom 'the future lies before us.'

(3) As in 114. 4. The tense of the verb will be Past Presumptive.

(4) 'So early,' *itná din rahe se*. 114. 7.

(5) 'So late,' *itná din charhe*. 114. 3.

(6) See 114. 14. *Das baje se lekar pánch tak*. 'To go on,' in this sense, *jári honá*.

(7) See 114. 6.

(8) See 114. 5. 'To come to see,' *muláqát ko áná*. Use the Past Dubious tense.

(9) See 114. 1. Also 91. 6.

(10) See 114. 2. 'Adverse wind,' *ultí hawá*, or *bád-i-mukhálif*.

(11) 'Without my,' etc., *be mere ishára dī'e hūe*. See 96.

(12) The rising of the moon may be picturesquely rendered *khet karná*, of which the idea is the gradual *clearance* of the sky and land from the previous darkness. Otherwise the common verb *nikalná* suffices.

(13) 'When you start,' *chalte waqt*. *Milná* is the proper expression for 'see' here, as in (8) above, where *muláqát* is equivalent to *milná*.

(14) 'After having been admonished,' *tambih hūe pichhe*. For 'coolly' use the adverbial expression explained at 110. 5. 'Another bit of villainy,' *ek aur shurárat*.

(15) 'As long as I live,' *jíte jí*.

EXERCISE XVII.

118. The addition of the tenses of the verb *jāná* to the Imperfect Participle in predicative concord with the subject of a sentence supplies a verbal combination, which is called by some grammarians a Progressive Compound verb. Thus, *woh kahtá gayá* 'he went on saying.'

The verb *rahnâ* may be used in the same way, and is perhaps preferable when the Participle is intransitive, but there is little to choose between them, just as in English, 'to go on sleeping' or 'to remain sleeping' are much the same thing.

We may notice here the curious combination *jâtâ rahnâ* 'to remain going' till the vanishing point is reached; hence, 'to vanish.'

119. Similarly, the addition of the tenses of *jânâ* to the Perfect Participle of transitive verbs supplies the verbal conjugation known to us as the Passive Voice: as *woh mâre jâenge* 'they will be struck.' Native grammarians have borrowed the Arabic term *majhûl* 'unknown' for this form of the verb, because the agent is not specified, in opposition to *ma'rûf* 'known,' our Active Voice.

Except in translations from English, which even in native hands are too apt to follow the English idiom, the use of the Perfect Participle in this construction is comparatively infrequent in Hindustani,* for, in addition to Hindî intransitives of passive signification, the language has been enriched by a large store of Persian and Arabic verbals, which combine with the substantive verb *honâ* in a passive sense. To take an example, 'to be conquered' is no doubt capable of being rendered *jîtâ jânâ*, from *jîtnâ* 'to conquer': but *hârnâ*, *shikast khânâ*, *maglûb honâ*, etc., are best suited to the idiom of the language.†

* As Chodzko remarks of Persian—il ya quelque chose d'antipathique à l'emploi de la voix passive.

† To ask the student to commit to memory long paradigms of the so-called Passive Voice of the Hindustani verb, is to teach him what he had better leave unlearned.

120. Again, though the patient in the passive construction poses as the subject of the verb, it is still the object of the act; and in recognition of this the Hindustani idiom admits the use of the sign of the object with pronouns and proper names (comp. **65.**), in which case the passive becomes impersonal, as, *ûsko dekhâ jâegâ* 'he shall be looked to.' Hence the use of *dekhâ jâegâ* in the general sense of 'the matter shall be seen to.'

A similarly impersonal usage is observable in negative expressions which convey the idea of impossibility, such as, *qismat se larâ nahîn jâtâ* 'there is no fighting against fate.' Compare with this the construction explained in **56.**

121. A curious but common idiom is the addition of the verbs *jânâ* and *ânâ* to the Perfect Participles of intransitive verbs of motion, in a progressive or completive sense according to the context; as, *sab log chale gae* 'all went away'; *larkî daurî âti hai* 'the girl comes racing along,' etc.

122. Translate into English:—

- (1) آؤ ہم سب باری باری سے اپنا نام اور اپنے
 مان باپ کا نام بتاتے جائیں (2) تعلیمِ نسوان میرا
 ذمہ بڑھتی اور پھیلتی جائیگی (3) وہ اسی طرح
 ہر ایک سے پہچان پہچان گئے ملتا گیا (4) اب
 تم ایک سرے سے سب کپّوں کو دیکھتے جاؤ
 (5) باوجود چشم‌نمائی کے گُستاخ اور شریہ ہوتا

- گیا (6) آنکھ کھولکے ریل کو آتے جاتے دیکھتا رہا
 (7) اس قدر اِصْرَاف سے سارا مال جاتا رہیگا
 (8) مُقَدِّمہ کا مُلتوی کیا جانا اُنکو سُنمَت ناگوار ہوا
 (9) دہلی کے مُعاصِرہ مِین قریب دس ہزار آدمی
 مارے گئے (10) مُحْتَمِمِ اِخْبَار کو تلاش کیا جائے
 (11) کرایہ داروں سے مچھکو سیکڑوں روپیہ ماہواری
 چلا آتا ہی (12) مُنہ اندھیرے آدمی حکیم کے
 پاس دوڑا گیا

123. Notes.

- (1) *Bārī bārī se* 'each in turn'; the repetition is distributive.
 (2) *Ta'lim-i-niswán* 'female education.' *Merá zimma* 'my warrant for it,' or 'I warrant,' is parenthetic.
 (3) *Pah hán pah hán* 'as he recognised them in turn'; *har ek se* depends on *gale miltá gayá*, 'he went on embracing.'
 (4) He was to begin at one end of the row of vessels and inspect each. From the story of the Forty Thieves.
 (5) *Hotá gayá* 'he grew more and more,' etc.—very different from *ho-gayá* 'became.'
 (6) *Ánkh kholke* 'with eyes wide opened' in astonishment.
 (7) See 118. *sub finem*.
 (8) *Multávi kiyá júná* 'the being adjourned,' 'adjournment.' The verbal *iltiwá*, from the same root, means the same thing. See 84. 14.
 (9) *Máre gá'e* 'were killed.' *Khet rahe* 'were left on the field' is an alternative expression.
 (10) 'Let the ~~editor~~ ^{manager} of the paper be searched for'; *talásh-karná* being a compound verb. See 120. Cp. *Taubat*, IV, 11, also, X, 2.
 (11) *Chalá átá hai* 'comes regularly in.'
 (12) *Munh andhere*, *lit.* 'when it was too dark to distinguish faces,' that is, before daylight. See the expressions used at 114. 6. and 79. 12. *Daurá gayá* 'ran off.'

124. Translate into Hindustani:—

(1) At the battle of Assaye (*Asâi*) some fifteen hundred men were left upon the field. (2) Let the murderer of this woman be well searched for. (3) He grows more and more saucy and unmanageable every day. (4) From small beginnings such a habit as this grows stronger and stronger. (5) That shall be seen to when we have done with this. (6) The children were disgusted at the postponement of the story. (7) Keep watch upon him as he comes and goes. (8) I could not restrain myself. (9) Owing to your folly my character too will be lost. (10) One by one the worthless servants were turned off. (11) A kind of numbness creeps over my hands and feet. (12) The wine is oozing from the cask.

125. Directions.

- (1) For the verb see **123. 9.**
 (2) See **122. 10.**
 (3) 'Every day,' *roz roz*, or *roz-ba-roz*. See **122. 5.**
 (4) 'From small beginnings,' *thore se shurû* hokar.
 (5) 'When we have done with this,' *is se fârig hokar*, impersonal.
 See **120.**
 (6) On the model of **122. 8.**
 (7) See **122. 6.**
 (8) See **120.** for the idiom. *Mujhse ruhâ nahin gayâ.*
 (9) Turn 'my good name will vanish.' **122. 7.**
 (10) 'One by one,' *ek ek karke*, impersonal. Comp. **87. 11.**
 (11) 'A kind of numbness,' *sansani sî*. **59.** For the verb see **122. 11.**
 (12) 'Is oozing,' *niklâ âtâ har*.

EXERCISE XVIII.

126. The Perfect Participle as a verbal noun in combination with the tenses of *karnâ* denotes continuance

of state or action; and, since the state or action described by the verbal is by the nature of the case incomplete or unfinished (*nâ-tamâm*), the compound is constructed intransitively in those tenses of *karnâ* in which the subject ordinarily takes the sign of the agent, *ne*. Thus, *woh* (not *usne*) *likhâ kî* 'she continued writing.' *Likhâ kî* is, in fact, just as much a Past Imperfect (*mâzi-nâ-tamâm*) as *likhtî thî* 'she was writing'; and in this we have another illustration of the principle laid down in **75** that the meaning rules the construction.

127. Similarly, in combination with the transitive *châhnâ* 'to wish for,' the Perfect Participle denotes a state or action, which is wished or willed, and therefore futuristic; and the compound, which is called a Desiderative, is, by the nature of the case, intransitive. Thus, *woh likhâ châhî* 'she wished, or was about, to write'; not *usne likhâ châhâ*.

128. The Perfect Participle, in the construct state, with object (see **108**), is occasionally combined with *jânâ* or *rahnâ* in an intermittently continuative sense; as *dawâ pilâ'e jáo* 'continue giving the medicine (at the proper intervals),' a different thing from either *pilâte jáo*, or *pilâyâ karo*.

129. Lastly, the verb *denâ*, and sometime *dâlnâ* (see **73. 3**), is used in combination with Perfect Participles in the construct form, by way of energizing the action denoted by the associated Participle. This quasi-compound is of rare occurrence, and is practically limited to the first person singular of the present tense; as, *main tujhse kahe detâ hûn*, 'I tell you once for all.'

130. Translate into English :—

- (1) بیائی بیائی بیٹھکر بڑے لُطف و تپاک سے کہایا
 پیا کئے (2) مدین ہر روز مُتواتر اُسکے دیکھنے
 کو نو روز تک جایا کیا (3) مدیری دیکھا دیکھی وہ
 بندری ہر روز اپنے ہائین ہاتھ کی نبض دکھایا کی
 (4) ہم لوگوں کو آپ کا حال کیونکر معلوم ہوا کرے
 (5) اسکے بعد ادھر ادھر کی باتیں ہوا کین (6) آپ
 صرف بالائی انتظام لیلیا کیجئیگا (7) تجھکو اپنا
 مُتبدلی کیا چاہتا ہوں (8) غضب ہوا چاہتا ہی
 (9) چنانچہ اسی طرح آپ سی عرض کئے جاؤنگی
 (10) سوتے ہوئے بال پر ہاتھ رکھے رہیو (11) مدین
 تو جاکر مچھونا وغیرہ بھیجے دیتا ہوں (12) مدین
 اس شطیر کو ابھی چیڑکر دو ٹکڑے کئے ڈالتا ہوں

131. Notes.

(1) The repetition of *bhāi* here signifies plurality. *Bare lutf o tapāk se* 'with much zest and zeal.'

(2) The Arabic verbal *mutawātir* 'consecutively,' is redundant. See App. A, Form VI. *Jayā* is used for *gayā*, when part of a compound verb.

(3) *Meri dekhā-dekhī* 'in imitation of me.' The union of a masculine and feminine verbal in this way generally denotes reciprocity of action, as *mārā-māri* 'mutual strife.'

(4) Translate 'How are we to be kept regularly informed of?' etc. See also 67.

(5) See 76. 12. *Hū'ā kin* 'were kept up.' *Hoti rahin* would be an alternative expression.

(6) Translate 'You will be pleased to keep in your own hands the general superintendence only.' *Bálá'i*, from the Persian *bálá* 'over.'

(7) *Mutabanná* 'adopted son.' See App. A, Form V.

(8) Translate 'Something awful is about to happen.' *Gazab* has already occurred at **27. 8.**

(9) Shahrzád *loquitur*, 'I shall go on asking you from time to time,' etc.

(10) *Háth rakhe rahiyo* 'keep your hand placed.'

(11) *Bheje detá hán* 'I will send at once,' etc.

(12) From one of Nazir Ahmed's fables. The man boasts that he will split the beam in two *in a moment* as a specimen of his power.

132. Translate into Hindustani:—

(1) Undoubtedly female infanticide is practised in this district. (2) The marriage rejoicings continued for several days in succession. (3) It is on the stroke of twelve. (4) Continue giving the patient iced water. (5) I shall wear this ring on my finger in remembrance of you. (6) She came to and fro to inquire after me every day for a fortnight. (7) I am bringing dinner at once. (8) This criminal ought to be put to death. (9) I forbid you once for all. (10) On hearing the sentence the plaintiff and defendant stared at each other in astonishment. (11) While I am here let this custom be kept up. (12) Pray continue to allow him to come to me as opportunity offers.

133. Directions.

(1) 'Female infanticide,' *rasm-i-dukhtar-kushí*. 'To be practised,' *húá karná*.

(2) 'To continue,' *húá karná* again.

(3) Turn this, 'It is about to strike twelve': as in **130. 8.**

(4) For the form of the verb see **128.** 'Iced water' is 'water of ice' in the Hindustani idiom.

(5) Use the same form of verb as in the last sentence, with *rahná* instead of *jáná*. 'In remembrance of you, *áp kī yádgárt* (men). See also **50. 1**.

(6) On the model of **130. 2**. 'To inquire after me' may be translated by the Arabic gerund '*eyádat*, which is the technical word for visiting the sick.

(7) Put the verb in the form given in **129**.

(8) 'Ought to be put to death,' *qatl-kiyá cháhí'e*, in which *qatl-kiyá* is the grammatical subject of *cháhí'e*. The affix *ko* will be required for the person affected.

(9) The verb as in (7) above.

(10) 'On hearing,' *sunkar*, not *sunte hí*, which would be out of harmony with the rest of the sentence, the verb being in the Continuative form. Turn 'the plaintiff and defendant' by 'plaintiff defendant both,' *مدعى مدعى عليه دونون*. These common law terms mean 'the plaintiff and the person against whom the plaint is laid.' For the verbals see App. A, Form VIII. In both cases the augment *t* coalesces under *tashdid* with the first radical.

(11) See **109. 4**. 'To be kept up,' *háá karná*.

(12) 'As opportunity offers' may be rendered by the idiomatic *waqt pare par* 'on occasion be-falling.' For the sense of *parná* see a remark made in **73. 2**.

36

PART II.

THE COMPOUND SENTENCE.

1. SUBORDINATE CLAUSES.

EXERCISE XIX.

134. When a sentence is enlarged by the insertion or addition of explanatory clauses, it is said to be a Compound Sentence, and the additional clauses are called Subordinate.

They may be conveniently classed as (1) Relative, (2) Predicative, and (3) Adverbial. The first of these is the subject of this Exercise.

135. Relative clauses are introduced by the pronoun *jo* 'who' or 'which,' and by the pronominal adjectives of quality and quantity, *jaisâ* and *jitnâ*, for which English has no exact equivalents, and, as a rule, take precedence of the principal or correlative clause to which the noun explained belongs. It is customary, however, in order to avoid the uncertainty which might arise from the deferred mention of the subject of discourse, to transfer the noun to the clause which explains it. Thus: 'The man, who does not know how to read, is ignorant,' *jo âdmî parhnâ nahîn jântâ (woh) nâdân hâi*. Some authors are fond of adding the explanatory or qualitative

particle *ki* to the noun in this position; as, *jo ádmî ki parhnâ*, etc.

When the relative clause follows the noun which it explains, as in English, it is a common practice to place this same particle *ki* either before or after the relative pronoun, or to allow it to stand alone, as the Persian representative of *jo*. Thus: *woh ádmî ki jo* (or *jo ki*) *parhnâ nahîn jántâ nádân hai*, or *woh ádmî ki parhnâ*, etc., or *ádmî ki woh parhnâ*, etc.

136. The Hindî correlatives *so*, *taisâ*, *utná* are very rarely used in Hindustani. For the latter, the contracted form *us qadr* is chiefly used, as also is *is qadr* for *itná*, and *jis qadr* for *jitná*.

137. Translate into English:—

- (1) تم مدین سے جو شخص لیاقت آگے چلنے کی
- رکھتا ہو وہ آگے چلے (2) جس بات سے دلون مدین
- فرق پڑے کیوں کی جائے (3) لوگوں نے جو کچھ
- سمجھا ہو غلط سمجھا (4) جسکو جس چیز کی
- حاجت ہی دی جائیگی (5) بعد اسکے جو چاہنا
- پینا (6) جو امر کہ خلاف معمول اُس سے دیکھو
- فی الثور اُسکی اِطْلَعِ مَجْبُوسٌ كَيْبُوسٌ (7) پیشہ
- قصافتی کا کہ جو میری پشتوں سے چلا آیا ہی کیا کرتا
- ہوں (8) وہ کیسا آدمی ہی کہ جو نمک نہدین
- کہاتا (9) تمہاری مان بہن اسی گھر مدین کہ تم ہو

ھدین (10) چیسا کہ چاہئے اُس نے خمیازہ کہینچا
 (11) میرے پاس ایسی کوئی کتاب نہیں جو قابل
 حضور کے ملاحظہ کے ہو (12) ہوا کا جتنا بوجہ
 آپ بتاتے ھیں وہ تو خلاف قیاس ہی (13) میں
 جس قدر اوپر چڑھتا گیا اسی قدر ہوا ہلکی ہوتی
 گئی (14) جسکی جتنی آمدنی متصور ہی اسی
 نسبت سے چندہ وصول ہو جائے (15) غریب آدمی
 جن میں پردہ کا رواج نہیں اُنکی بہو بیٹیاں مردوں
 کے برابر کھیتوں میں کام کرتی ھیں (16) تمہارے
 گھر میں آکر جو دیکھا تو دین کا کچھ تذکرہ نہ پایا

138. Notes.

(1) *Rakhtá ho*, the Present Dubious tense—the use of which here implies that one of the persons addressed has the right of precedence, but the speaker is uncertain which.

(2) *Ki já'e*, Passive Aorist in agreement with *bát*. *Farq* has the sense here of 'dissension,' *nifáq*.

(3) *Samjhá ho*, the Past Dubious tense in agreement with *jo kuchh*. See 81.

(4) Indefinite pronouns in a relative clause often take the form of a relative pronoun, notwithstanding the presence of another relative. *Jisko* here stands for *kisi ko*, and should be translated accordingly.

(5) See 55. The verb in the subordinate clause is assimilated to the jussive in the principal clause. The construction is *jo cháhná (hai) pahnná (hai)* 'it is for you to wear what you wish to wear,' that is, 'wear what you please.'

(6) Another instance from the *Alf Laila* of the same kind of tense assimilation. *Filfaur*, one of a few Arabic phrases in this form which are current in Hindustani. The sense is 'on the instant';

fauran 'instantly' is equally fashionable. The Persian *jald* is less forcible. For *ittilá'* see App. A, Form VIII., and what is said of this word in the *Remarks* attached.

(7) *Pesha* is the object of the continuative *kiyá kartá hún* 'I am practising.' *Ki jo* might have been written *jo ki*, or *jo* might have stood alone. Similarly, *ki* might have stood alone, or we might have had *ki woh*. These alternatives exhaust the possibilities of construction in this form of sentence.

(9) *Ki* is here equivalent to *jis men*, and elegantly avoids the repetition of the locative.

(10) Reverse the order of the clauses in translation, and remember that *jaisá* is in concord with *khamyáza*.

(11) *Muláhaza* is the 'consideration' of a thing, as compared with the sister verbal *liház* (84. 3), which generally means 'consideration' for. See App. A, Form III.

(12) It was remarked in 135. that English has no exact equivalent for *jaisá* and *jítná*. *Jitná bojh* is 'the amount of weight which,' as compared with *jo bojh* 'the weight which'; but the latter is a sufficient rendering of the former, so far as English is concerned.

(13) For the verbs see 118. and translate 'the higher I ascended,' etc.

(14) See (4) above. For *mutasawwar* see App. A, Form V.

(15) The construction here is analogous to the old English form 'Mr. Pepys his diary.' The ordinary phrasing would be *garíb ádmiyon kí bahú-betiyán*; but if this had been adopted, the relative clause could not have been satisfactorily placed. *Bahú-betiyán* is a collective term for the daughters of the house, among whom, in an Indian home, the sons' wives are included.

(16) The speaker means: 'What I observed when I came into your family was, that—' etc.

139. Translate into Hindustani:—

(1) How miserably passes the time of women who do not know how to read. (2) The girl was some six years old—in short, just the age of our Hamída. (3) I am that very Sindbad who you suppose is dead. (4) The voices were quite inaudible owing to the cotton with which his ears were stuffed. (5) I have nothing more to

say beyond what I have already told you. (6) It is very unkind to forget the past claims of aged servants who can no longer work. (7) We are in the same fix that you are. (8) The more I cherished you, the lazier and idler you became. (9) The wages which are due to anyone will be given him. (10) There is no such verse in the Qoran as you describe. (11) Is there any particular trouble which causes him annoyance? (12) What has happened is the best for my interests. (13) The price you named was absurd. (14) Send me word immediately of whatever rumours you hear in the bazaar. (15) I have no horse in my stable which is fit for you to ride. (16) What I observed when I came to court was that hair-splitting was the fashion.

140. Directions.

(1) Turn thus: 'Women who do not know how to read,' as in **135**: and insert *unká* in the correlative clause.

(2) 'In short' may here be idiomatically translated by *bas*, parenthetic. See **51**, 12. 'Just the age of,' *bi-ainihi jitní*. The Arabic *bi-ainihi* lit. means 'in the eye of it,' i.e. 'exactly.'

(3) Place 'that very Sindbad' first, and 'I am' last, with the relative clause between.

(4) Place 'owing to the cotton,' *ba-sabab rū'i ke*, first; see also **102**, 1 and **91**, 2.

(5) Turn 'Except this which I have,' etc. See **77**, 11.

(6) The construction may be imitated from **137**, 15—aged servants from whom work is not possible,' etc. 'Very unkind' may be translated 'great unkindness.' See **13**, 2.

(7) On the model of **137**, 9.

(8) On the model of **137**, 13.

(9) On the model of **137**, 4, but use *jitní* instead of *jo*, in agreement with *tankhwáh*.

(10) Place 'in the Qoran' first, followed by the relative clause. 'Describe,' *batáná*.

(11) Follow the order of the clauses in the original, and begin with *khásskar*, instead of using the adjective *kháss* 'particular.' The tense in the relative clause is the Present Dubious.

(12) 'To happen,' *zuhúr men áná*; 'for my interests,' *mere haqq men*.

(13) Repeat the verb, as in **137. 3**; thus, 'The price you named (*kahná*) you named absurd.'

(14) On the model of **137. 6**. 'Whatever' is here best translated by *jo jo*.

(15) See **63. 4**, and **87. 4**.

(16) On the model of **137. 16**.

EXERCISE XX.

141. Predicative clauses, that is, clauses which are part of the predicate, and without which it would be incomplete, follow the predicating verb, and are linked to it by the connectives *ki* or *jo*.

The statement, question, order, or whatever it is, by which the predicate is thus completed, is uniformly worded in direct terms (*oratio recta*), whereas in English oblique or indirect forms of expression are preferred, or the addition of a clause is avoided by the use of the infinitive or a participle.

142. This difference of idiom is specially puzzling to native students of English. The following examples contrast the variety of oblique expression peculiar to English with the uniformity of the Hindustani mode:—

(1) 'He sent word that he would come to-morrow,' *kuhlá-bhejá ki kal áungá*; lit. 'He sent word that "I will come to-morrow."''

(2) 'I am glad that you have come,' *khûsh hûn jo tum â'e ho*. Here *jo*, as compared with *ki*, has the force of 'in that' without being distinctly causal.

(3) 'I regret that I came,' or 'I regret having come,' *pachhtâtâ hûn ki main kyûn âyâ*; lit. 'I regret that "Why did I come?"' as if the speaker was soliloquising.

(4) 'I fear that he will come to-day,' *dartâ hûn aisâ na ho ki woh âj â-jâ'e*; lit. 'I fear—"let it be not that he come to-day,"' in which the fear is expressed in words.

(5) 'He asked me who I was,' *mujhse pûchhâ ki tum kaun ho*; lit. 'he asked me that "Who are you?"'

(6) 'Ask if anyone is here,' *pûchho ki yahân koi hai*; lit. 'Ask that "Is anyone here?"' To an Englishman the temptation to use *agar* instead of *ki* in this form of inquiry is almost irresistible.

(7) 'Tell him to go home,' *ûs se kahdo ki tum ghar jâo*; lit. 'tell him that "you go home."'

(8) 'You ought to go home,' *âp ko châhî'e ki ghar jâ'ie*. Here *ghar jâ'ie* 'pray go home,' is the thought in the speaker's mind.

(9) 'My custom is to read the paper daily,' *merâ yeh ma'mûl hai ki roz roz akhbâr parhtâ hûn*. Here the speaker states his custom in the predicative clause.

(10) 'I thought of going to Agra to-morrow,' *khayâl âyâ ki kal Agra jâ'ûn*; lit. 'the thought came to me that "I go to Agra to-morrow,"' the aorist merely indicating the uncertainty of the speaker's mind.

(11) 'I saw a gorilla advancing from the opposite direction,' *dekhâ ki udhar se ek ban-manûs chalâ âtâ hai*, or more dramatically still, *kyâ dekhtâ hûn ki udhar se*, etc., 'what do I see? that, etc.'

143. Translate into English:—

- (1) ہمارے گھر کے اچھے نصیب ہیں جو تم آئیں
 (2) اس راہ سے ممکن نہیں کہ وہ نکلا ہو (3) تم نے
 سے گئے کیونکر جان لیا تھا کہ ساتھ ہیں (4) وہاں
 جا کے کیا دیکھتا ہوں کہ گرامیوں کی ٹالوں میں آگ
 لگتی (5) اُسکے ہاتھ میں ایک آئینہ دیکھے کہا کہ
 اب تو اپنے تئیں اور میرے تئیں دیکھ کہ کچھ بھی
 فرق ہی (6) دل میں لہر آئی کہ ریل پر سوار
 ہو کے آگرہ جاؤں (7) آپ نے بڑی جوکیم اٹھائی
 جو پیدل جا کے شہروں کا شکار کیا (8) امیدوار
 ہوں کہ حضور تین دن کی مہلت غلام کو عنایت
 کیجئے (9) قیافہ سے اُسکے یہ احتمال تھا کہ وہ
 فریب دیتا ہوگا (10) حیران ہوں کہ منصرم کے
 خط کا کیا جواب لکھوں (11) اخبار میں لکھا
 دیکھا کہ پندرہویں تاریخ ماد حال کو سورج گہن
 دکھائی دیگا (12) سر پیٹنے کی بات ہی کہ میں نے
 اُسکو کیوں اجازت دی (13) آپ کا نام لیکے
 فرمایا کہ میں اُنکے منتظر رہتا ہوں (14) سردار سے
 پوچھو کہ اب تک صاحب بیدار ہی (15) لوگ ڈرنے
 لگے ایسا نہو کہ تھانے والے غل سنکر اندر گھس آویں

144. *Notes.*

(1) See 142. (2). The words are addressed to a lady visitor *Nasib* 'fortune' or 'destiny' is treated as a plural in Hindustani.

(2) In reply to a suggestion; hence the Past Dubious tense.

(3) For *be gine* see 96.

(4) See 142. (11). An allusion to the firing of the thatchers' ricks at Allahabad, some years ago, as a cure for incendiarism.

(5) In this example translate the subordinate clause in the *oratio recta*, reserving the oblique form of expression for the clause introduced by the second *ki*. See 142. (6).

(6) See 142. (10). *Lahar* is rather a favourite word of Galib's in the sense of 'idea.'

(7) For *jo* see 142. (2). See also 87. 8.

(8) The subordinate clause here conveys the exact words of the request.

(9) *Ehtimál* 'presumption,' in correspondence with the tense of the subordinate clause. See App. A, Form VIII.

(10) For *munsarim* 'manager' see App. A, Form VII.

(11) The subordinate clause explains the predicative participle *likhá* in the exact words of the newspaper. For *tárikh* see App. A, Form II., and see the *Remarks* for explanation of the *á*.

(12) Compare 142. (3). *Sir pitne kí bát* 'a matter of head-beating' (in token of sorrow), 'a sad job.' See 24. On the form of the word *ijázat*, see App. A. *Rem. F. IV.*

(13) Translate 'He said that he was expecting you,' the phrase *áp ká nám leke* being redundant in the English idiom. *Where a third party is mentioned*, an adjustment of this kind is necessary for the proper understanding of the Predicative clause.

(14) See 142. (6). The *sardár* is the chief house-servant, generally a 'bearer.'

(15) See 142. (4). The Persian *mabádá*, preceded by *ki*, is often used for *aisá na ho*.

145. Translate into Hindustani:—

(1) I saw it stated in the Oudh Akhbâr that a meeting of Talûqdárs would be held at the Pavilion of the Kaisar Bâg at two o'clock on Saturday. (2) It behoves

you to be cautious in the adjustment of this dispute. (3) Ask the witness if he speaks English. (4) Tell the syce to go and wait half-way. (5) You did a very prudent thing in setting him free without security. (6) I am at a loss how to refute this calumny. (7) He boasted that he would mate him without his queen. (8) You did a great service to the Government in putting down the rebels at the very first. (9) I have a strong suspicion that he, too, was concerned with you in this dacoity. (10) I do not approve of your habit of flattering me at every turn. (11) It was his custom to take a stroll in the early morning. (12) The four agreed among themselves to hunt in company. (13) Knock at the door and ask if the master is at home. (14) He told my son he was coming to my house to-morrow. (15) I entreat you to overlook this my first offence.

146. Directions.

(1) On the model of **143**. 11. 'Stated' *likhd*, because native papers are lithographed.

(2) As in **142**. (8). 'To be cautious' may be picturesquely rendered *dāen bāen dekhná* 'looking to the right and left.'

(3) 'Do you speak English?' *tumse angrezī ātt?* better than *tum angrezī bolte*.

(4) Turn the subordinate clause 'having gone half-way, &c.'

(5) Turn 'You did great prudence in that, without having taken security, you gave him release (*chhutkārā*).' See **96**, for the participial phrase. The sentence is ironical.

(6) On the model of **143**. 10.

(7) 'Without his queen,' in the Hindustani idiom, 'having removed the queen,' *farzīn uthāke*.

(8) 'Service to the Government' is here sufficiently translated by *khair-khwāhī* 'well-wishing.' 'At the very first,' *pahle pahal men*.

(9) 'A strong suspicion,' *gumān-i-gālib*. 'Concerned with you,' *terā shāmil-hāl*, lit. 'included in your condition.'

(10) Turn 'I am not approving (*ravâdâr*) of this custom in that you flatter me at every turn (*har phirkar*).'

(11) See **142.** (9). *Thâ* may be omitted in the subordinate clause. 'To take a stroll,' *chihal qadamî karnâ*, with which compare our phrase 'forty winks' for 'a nap.'

(12) Turn 'They made compact (*ahd*) among themselves that, come, we all four together (*milkar*) will hunt.' See **68.** 6.

(13) See **142.** (6). Use the Past Conjunctive Participle in the first clause.

(14) Here the *oratio recta* of the subordinate clause is, 'I am going to your father's to-morrow.'

(15) On the model of **143.** 8—'I entreat,' *multamis hân* or *merâ iltimas hai*. 'To overlook' or 'pass over,' *darguzar karnâ* (*se*).

EXERCISE XXI.

147. Adverbial clauses are those which refer to the (a) time (b) place, or (c) manner, and to the (d) ends, (e) reasons, or (f) conditions of the action of the principal verb. This Exercise deals with the relations of time, place, and manner.

148. The construction of clauses of this kind is similar to that of the Relative clauses explained and illustrated in Exercise XX—that is to say, the adverbial clause, with *jab*, *jahân*, *jidhar*, *jyûn*, or *jaun*, stands first as a rule, and is followed by the chief clause with or without the respective correlatives. In short, the normal shape and order of the clauses are those of the line

Where the bee sucks there suck I.

The particle *ki* may be combined with *jab*, etc., in the same manner as it is with *jo*, *jaisâ*, and *jitnâ* (**135.**). The

same particle also, in cases where the adverbial clause is not initial, may take the place of *jab* or *jabse* 'when' or 'since.'

Jabtak 'as long as,' with a negative verb corresponds to our 'until.'

149. The relative phrases *jis waqt*, *jis jagah*, *jis taraf*, *jis tarah*, or *jaise*, constantly replace the adverbs named in the preceding section. *Jyân*, *jaun*, *jon*, are very rarely used, but the phrases *jaun taun* 'somehow,' *jon kâ ton* 'as before,' and *jonhin* 'precisely as,' or 'precisely when,' are common enough in colloquial Hindustani.

The correlatives in general use are *us waqt*, *wahân*, *wîhar*, *us tarah*, *aise*, etc.

The adverbial combinations, 'before that,' *priusquam* or *antequam*, 'after that,' *postquam*, etc., are represented in Hindustani by *qabl iske ki*, *ba'd uske ki*, etc.

150. Translate into English:—

- (1) جس وقت کہ یہ بات مجھے یاد پڑتی ہے اختیار ہو کے ہنستا ہوں (2) میں تو جب سے یہاں آیا اپنے تئیں تندرست پاتا ہوں (3) جب تک میں نہ آؤں تم برنڈے میں بیٹھ رہو (4) میرے والد نے مدت ہوئی کہ قضا کی (5) انکا یہ کہنا تھا کہ میں غیرت کے مارے زمین میں گڑ گیا (6) جہاں کہیں نئی قبر بطور گنبد کے دیکھنا تو جاننا کہ وہی دروازہ

اُس مکان کا ہی (7) جسکو جہان پر جانا منظور
 ہی اجازت ملیگی (8) ہر ایک نے اپنا اسباب
 جہان چھوڑا تھا: *بِجِنْسِ* وہیں پایا (9) جسطرف
 سے آیا تھا اُدھر کو چلا گیا (10) مین تو یہاں کے
 رہنے والوں سے جیسا کہ تم تصور کرتے ہو نہین ہوں
 (11) قبل اسکے کہ ریل چھوٹ جائے ان سب گاڑیوں
 کو جھاڑ دو 12 سوائے اسکے کچھ *سَمبِجہ* مین
 بہین آیا کہ خود جانا چاہئے (13) ہم دونوں قریب
 ہی نہ پکڑے جاوین (14) آپ خود اُنکو کتاتے
 ہوئے دیکھ لین تب تو سہی (15) جہان ہزار داغ
 ہین ایک ہزار ایک سہی

151. Notes.

(1) *Yád-parná*, as compared with *yád-honá*, is 'chance recollection.' Compare 73. 2. *Be-ikhtiyár*, lit. 'without power,' like *majbur*, 84. 1. Translate 'I cannot help laughing,' etc.

(3) See 148. *sub fin.* *Barandá* (Hindí) or *barámaa* (Persian).

(4) The collocation is elegant. *Qazá* is the '*sors suprema*.' Comp. the expression *haiza karná*, 110. (6).

(5) The action denoted by the gerund with *thá* is immediately antecedent to the event described in the succeeding clause. Translate 'He had no sooner . . . than,' etc.

(6) See 138. 5. *Ba-taur gumbaz ke* 'in the manner of a dome,' a pedantic paraphrase of *gumbaz-dár* 'domed.'

(7) See 138. 4.

(8) *Bi-jinsihi* 'intact,' lit. 'in the nature of it.' Compare the similar Arabic phrase given at 140. 2.

(10) *Tasawwur karná* in the modal clause is 'to imagine.' For this verbal see App. A, Form V.; see **68.** 13. and **137.** 14 for verbals from the same root.

(11) See **117.** 1.

(12) This sentence is very neatly worded. Translate 'The only plan I could think of was,' etc.

(13) *Qarīb hai*, impersonal, equivalent to 'nearly.' *Jáwen*, an alternative form of *já'en*. Comp. *áwen*. **143** (15).

(14) In this example the correlative adverb only is expressed. *Sahí* is one of those idiomatic terms which it is often easier to understand than translate. The original sense of the word is 'endured' or 'allowed' (*sahná*), and the clause may be rendered here 'Then you will allow I am right.' See *Taubat*, VII, 69, also **182.** 10. below.

(15) Translate 'One more blemish may be put up with where there are a thousand already.' From *Gálib*.

152. Translate into Hindustani :—

- (1) You have no resource left but to take service.
- (2) I will not leave you till you grant my petition.
- (3) So far as it is possible to prevent it, do not let this secret get abroad.
- (4) It must be more than fifty years since the Queen ascended the throne.
- (5) Sit where my voice may easily be heard.
- (6) When you have wasted so many years already, a few more days won't signify.
- (7) When it was his own turn to suffer, he roared out.
- (8) The stars were still shining when he rose as usual for morning prayer.
- (9) His eyes were no sooner closed than he was in another world.
- (10) Wherever you find any curiosity, bring it me just as it is.
- (11) He could not have gone five or six steps when suddenly he heard a man's voice close by.
- (12) Go and wait at the place where I first met you.
- (13) Why should I begin to ill-treat you now, after having treated you so well before?
- (14) I saw what was in his mind before he could make any complaint.
- (15) He went out shooting a week ago.

153. *Directions*

(1) See 150. 12. 'Resource,' *sūrat*, something like the Latin *modus vivendi*. The word has many meanings, and is a noun of unity from the same root as the verbals noticed in 151. 10.

(2) See 150. 3. 'I will not leave you' may be turned by the phrase *pind na chhorāngā*.

(3) Omit 'to prevent it.' Turn 'Let not a disclosure of this secret take place.' See 76. 13.

(4) On the model of 150. 4.

(5) Turn 'Sit (in) such a place that wherefrom my voice may be well heard' (*kān parnā*).

(6) For the second clause 150. 15.—*chānd din aur salī*.

(7) Turn 'When (misfortune) lighted on (*ān-bannā*) his own head he squeaked'—*chīn bolnā* 'the cry of a trapped animal.'

(8) For 'when' use *kī*. 'As usual,' *apne ma'mūl par*.

(9) On the model of 150. 5.

(10) Remember the hint of 138. 4. 'Just as it is' may be translated by the phrase noticed at 151. 8, or by the word *amānat*.

(11) The tense of the first verb is the Past Presumptive. 'When,' *kī*. 'Close by,' *nazdīk se*.

(12) 'To meet,' *do chār honā (se)*. The idiom of two becoming four refers of course to the eyes.

(13) On the model of 150. 11. Use *nekt karnā* and *burā'ī karnā* for the verbs.

(14) Construct as in the last sentence. 'What was in his mind,' *mā fī zamīr*—an Arabic phrase.

(15) Turn 'To him a week was (*hūā*) that he had gone,' etc.

EXERCISE XXII.

154. Resuming from 147. the present Exercise shows the construction of those adverbial clauses which express the ends or the reasons of the state or action denoted by the principal verb, and are therefore called Final and Causal.

155. Final clauses are constructed like Predicative clauses (141.), that is to say, they follow the principal verb and are linked to it by *ki* 'that,' 'so that,' 'in order that,' or by *tā ki* or *ki tā*, or by *tā* alone, which is the Persian mode.

Negatively final clauses, which, in English, are prefaced by the conjunction 'lest,' are introduced by the phrase *aisā naho ki*, which has been already noticed, 142. (4), in connection with verbs of fearing.

156. Causal clauses, on the other hand, generally precede the principal clause, after the manner of the temporal, local and modal clauses which were the subject of the last Exercise, and are introduced by *jo ki* or *chūnki*, meaning 'since' or 'because,' or by *az-bas-ki*, a Persian compound which signifies 'inasmuch as.'

They may, however, follow the principal clause, and, in this case, are linked to it by the conjunction *kyūnki*, or the phrases *kis li'e ki*, *kis wāste ki*, etc., or by *ki* alone, with an anticipative phrase, such as *is subab se*, in the leading clause.

157. Translate into English :—

(1) باہر سے کوئی دباؤ پڑ جائے کہ وہ نالش کی
 پیروی سے باز رہے (2) میرے ساتھیوں نے ارادہ
 کیا کہ دریا میں جا کر ڈوب مرین تاکہ ایسے برے مرنے
 سے نجات پاویں (3) بھائیوں نے مجھکو ترغیب
 دی کہ تا میں بھی ہمراہ اُنکے سفر کروں (4) اس
 قدر بیان کافی ہی تا تم جانو کہ میں تمہارے حال سے

آگاہ ہوں (5) ہاتھ رکھے رہیو ایسا نہو لڑکی سوتے
 سوتے ڈر کر چونک پڑے (6) چونکہ یہ فعلِ لازم ہی تو
 صیغہٴ ماضی میں علامتِ فاعلِ نہیں آتی (7) ازبسکہ
 میری خاطر تمکو عزیز ہی یقین ہی کہ اس امر
 میں بھی دریغ نہیں کروگے (8) بہتر ہی کہ یہاں
 پر بھی پہرا لگائیے کیونکہ یہ نالا گویا چور دروازہ اس
 مکان کا ہی (9) میں اس سبب سے کہو کہو کے
 باز پرس کرتا ہوں کہ لوگ کہتے ہیں کہ یہ شخص
 متوفیٰ کے عزیزوں سے تھا (10) طرفداری نہ کیجئے
 کس لئے کہ اُسکا بدکردار ہونا لاکلام تو ہی

158. Notes.

(1) The compound *par-jāná* here means 'to be exercised,' or 'brought to bear.'

(2) From the *Alf Laila*, where Sindbad and his companions fall into the hands of a man-eating Polyphemus. *Aise bure marne se* 'from such a cruel death,' or 'way of dying.' See 48. *sub fin.*

(3) The Final clause in this example is easily converted into a Predicative by the omission of *tá*, and the adoption of the *oratio recta*.

(5) See 106. for the duplication of the Participle, and also 130. 10. for the leading clause.

(6) From a native Grammar, to the effect that the sign of the agent is not used when the verb is intransitive. Note use of Persian *izáfat*.

(7) *Meri khatir* 'obliging me.' *Khátir* is here equivalent to *khátir-dári*.

(8) Translate 'You had better post a sentry,' etc. See 91. 5.

(9) *Khod khodke* 'digging and digging,' the reduplication of the Past Conjunctive Participle denoting persistence. Close questioning is the sense here. Take *is sabab se* and *ki* together, 'because.' For *mutawaffá* see App. A, Form V. The word is of the same form as *mutabanná*, 130. 7.

159. Translate into Hindustani:—

(1) I should not wonder if he has deceived you, in order to win your good will. (2) Inasmuch as nothing was found against me in the informers' statements, I was not summoned. (3) Write me word of his departure thence, in order that I may set on foot the preparations for his reception. (4) Grease his palm a little lest he put a spoke in our wheel. (5) As this verb is transitive, the sign of the agent is used in the past tenses. (6) You ought to confess your fault, for reconciliation is impossible without it. (7) Chastisement ought to be inflicted, to the intent that people may see it and take warning. (8) Be careful what you say, for the abuse of others will not advance your own cause. (9) He shook the pot to find out what it was filled with. (10) As he learned English in his childhood, he must be more or less a proficient in the language.

160. Directions.

(1) Turn 'What wonder that he may have given deceit that (*tá*) he may make you satisfied (*râzí*) with himself.'

(2) *Az bas ki* followed by *lihazá* 'therefore' in the correlative clause. 'Against me,' *meri taraf*. 'I was not summoned,' *talabi nahin hūi*, lit. 'A summons was not (sent me).' The Passive should be avoided when the sense can be expressed without it.

(3) 'To set on foot,' *bar-pá kar-dená*. 'Reception,' *istiqlál*, the technical term for meeting a visitor and escorting him to his destination.

(4) Literal translation is impossible in expressions of this kind, and the idea of 'greasing' the palm would disgust a high-caste Hindû. The nearest equivalent phrase must be sought for, and among other expressions for bribery, *munh mîthâ karnâ* 'the sweetening of the mouth,' will serve the turn here. 'To put a spoke in our wheel' may be rendered 'cast an impediment in our business.' There is, however, a somewhat similar idea in the phrase *pahî'e men ot arâ-dênâ* 'to put a catch in the wheel.'

(5) On the model of **157. 6.**

(6) 'Without it' should be fully rendered *bagair iqrâr kî'e.*

(7) Turn 'With this intent (*murâd*) chastisement ought to be given, that people, seeing it (Past Conjunctive Participle) should grasp warning.' See **91. 12.**

(8) Turn 'Having controlled (your) tongue, speak, because (*kis lî'e kî*) abuse of others will not answer (*pesh-jândâ*) in your interests.' See **140. 12.**

(9) 'To find out,' *tâ daryâft ho.*

(10) 'As,' *jo kî.* Turn the correlative clause 'He will be holding *rakhtâ hogâ*) little (or) much proficiency,' omitting 'in the language' as unnecessary.

EXERCISE XXIII.

161. A Conditional clause conveys the condition or limitation under which the state or action denoted by the principal clause holds good.

It stands or is put forward first (hence the term *protasis*), and is introduced by the conjunctions *agar* or *jo* 'if,' and is followed by the *apodosis*, or consequent proposition, prefaced by the illative particle *to.*

The introductory particles of both protasis and apodosis are often omitted, when the sense is obvious without them.

162. There are two classes of conditions, viz. (1) those which may be or may have been realised; (2) those which might have been, but were not, realised.

The present Exercise deals with the first only. By the nature of the case, the tenses generally used in the expression of conditions of this character are the Dubious tenses, viz. the Aorist and the Present and Past Dubious; but the historic tenses are also employed when the speaker, so to say, begs the question of the realisation of the condition. Thus, for example, (*agar*) *hukm ho (to) jā'ūn* 'If the order is (given), I go'; but, if the realisation of the condition is assumed, as in 'If he gives you the money (which he will do), bring it to me,' we shall have *jo usne rūpaya diyā mere pās le-āo*. And the same construction is lawful, if the clause is temporal, that is to say, if instead of *jo* 'if,' we read *jab* 'when.'

163. Conditional clauses are on occasion convertible into Predicative by inverting the order of the clauses and using *ki* in place of *agar*; e.g., *kyā khūb hai ki ijāzat ho* 'how nice if leave is allowed!' And hence arises the optative form of the Conditional clause, where *kāsh* takes the place of the leading clause, with or without *ki* or *jo*; as, *kāsh ijāzat ho* 'would that leave be allowed!' or, 'if only leave be allowed!'

164. Translate into English:—

- (1) ارسطو نے یہ مثال لکھی ہے کہ اگر صرف ایک
ابابیل نظر آوے تو وہ فصل بہار کے آنے کی دلیل نہیں
(2) جو آپ خوب جی لگا کر سیکھئے تو میرا ذمہ چار

- مہدیے میں عبارت پڑھنی آویگی (3) اگر سنا چاہے
 تو میں سرگذشت اپنی بیان کروں (4) بنے تو آج
 پل طیار ہو جائیگا (5) اگر تمکو اپنی جان عزیز ہی
 تو میری نصیحت پر عمل کرو (6) اگر اس برس وہ
 خطرے سے بچ گیا تو پھر عمر اُسکی بڑی ہی (7) اگر
 ہاتھ آجاویگی تو وہ ورق بھیج دوںگا (8) اگر
 میری اوقات شباروزی آپ دیکھیں تو عجب کرینگے
 کہ یہ شخص جیتا کیونکر ہی (9) اگر مجھ سے سہواً
 قصور ہوا ہو امیدوار ہوں اُسے معاف فرماؤ
 (10) کاش یہ بیمار تمہارا بھائی غانم ہو

165. Notes.

(1) From the *Akhlaqi Nāsiri*. Compare the English proverb, 'One swallow does not make a summer.' *Áwe* for *á'e* often occurs in the Aorist, and is usefully unambiguous. So *áwegí* in (2).

(2) For *merá zimma*, see 122. 2. See 136. 6 for the form of the tense in the protasis.

(3) See 127.

(4) (*Agar*) *bane* 'if the thing can be done,' equivalent to (*agar*) *hosake*, (*agar*) *merá bas chale*. See 76. 6.

(5) *Hai*, not *ho*, because the love of life is taken for granted.

(6) An astrological forecast, in which the result is stated as certain to follow the fulfilment of the condition. Our idiom requires a present tense in the protasis and a future in the apodosis.

(7) *Warq* is the 'leaf' of a MS. The sentence is from Galib.

(8) *Auqát*, the Arabic plural of *waqt*. The sense of the word here is 'condition.' Comp. our phrase 'hard times.' *Auqát* also means 'wages' (means of living or passing time). Galib, in using

the future in the apodosis, evidently looks forward to a visit from his friend.

(9) *Sahvan*, Arabic accusative of *sahv* 'inadvertence,' used adverbially 'inadvertently.'

(10) From the *Alf Laila*. See **163**.

166. Translate into Hindustani:—

(1) If you ask me the truth, I should say he was a fool. (2) I will get him shod somewhere, if possible. (3) If you are not angry, why speak crossly? (4) I shall certainly kill you, if you scream out. (5) Whichever of the three I marry you to, the remaining two will be displeased. (6) Leave off talking nonsense, if you wish to be respected. (7) If an opportunity occurs, I will make good the deficiency to-morrow. (8) How nice if the rains have begun! (9) Oh! that I may get privilege leave! (10) The prevention of bribery shall be contrived, if I can manage it.

167. Directions.

(1) Omit *agar* in the protasis, and remember that the Predicative clause after 'say' must be in the *oratio recta*.

(2) The *protasis*, as in **164**. 4. The form of verb in the apodosis will be causal. See **79**. 15.

(3) Let *jo* introduce the protasis, and turn the apodosis 'of cross (*ukhrī ukhrī*) words what is the intention (*garz*)?'

(4) Put the verb of the protasis in the Past tense, as the more forcible way of making the person realise the threat.

(5) The protasis should be arranged thus: 'If your marriage with whom of these three (*in tinon men se jiske sáth*) I shall make,' etc., with attention to the principle laid down in **138**. 4.

(6) Turn the protasis 'If your honour is dear (*manzúr*) to you,' translating 'your' by the reflexive pronoun.

(7) Omit *agar*. 'To make good a deficiency' may be idiomatically rendered by *kasr nikál-lená*, lit. 'to cause the fraction to come out,' 'make up the balance,' etc.

(8) See **163**.

(9) See **163**. Turn 'Would that to me privilege leave be received (*mil-jánd*) !' *Rukhsat ri'áyati* is the technical term.

(10) The third of the phrases mentioned at **165**. 4. may be adopted for the protasis. 'To be contrived,' *tajwíz-honá*.

EXERCISE XXIV.

168. We now come to the second of the two classes of conditions named in **162**, viz., those conditions which might have been, but were not, realised ; in other words, the time for the realisation of which has passed by. Hence the propriety of the native term Past Conditional for those tense-forms of the Hindustani verb which are reserved for use in this connection, either in the protasis or apodosis of the compound sentence.

The Past Conditional is formed from the Past Imperfect by dropping the auxiliary *thá*, or by using *hotá* instead of *thá*. A third form is obtained by using *hotá* instead of *thá* in the Past Remote; and the tense thus formed may be distinguished as the Past Conditional Remote.*

169. But while one or other of these three forms is indispensable in the protasis of conditional sentences of this class, the Past Imperfect is frequently retained in

* *Mír Insha Ullah*, the learned author of the *Daryáe Latáfat*—a compendium of Urdú Grammar in the Persian language—speaking of the P. Imp. Tense, says—"without *thá* it is used conditionally and optatively." His words are, *in mázi bagair thá baráe shart o tamanni áyad* (Murshidabad Edition (1850), p. 189). The usage is similar in Persian and Arabic, and Greek scholars will at once recognise the idiom. The proper place for the Past Conditional in the verb scheme is immediately after the P. Imperfect. (See App. B.)

the apodosis, when the substantive verb is used in combination with nouns or adjectives. For example, in such a sentence as 'It would have been well if he had understood the order,' the protasis is either *agar* (or *jo*) *woh hukm samajhtâ* (or *samjhâ hotâ*, if the period spoken of is comparatively remote), but the apodosis may be *to achchhâ thâ*, as well as *to achchhâ hotâ*.

170. The alternative construction explained in **163** is equally available in the case of the unrealised condition. Thus we have *kyâ khûb hotâ* (or *thâ*) *ki woh hukm samajhtâ* 'how well it would have been had he understood the order.' And similarly for the Past Optative (to quote the example given by Mîr Insha Ullah), *kâsh yeh shakhs nawwâb ke pās gayâ hotâ* 'Would this person had gone to the Nawwâb!'

171. Translate into English:—

- (1) اگر میں جواب دیتا تو مجھ کو جیتا یہی نہ
- چھوڑتے (2) حاجت ہوتی ہم بے کہے تمہارے
- مدد کرتے (3) اگر وہ اس حکمت کو جانتا ہوتا تو
- بے تکلف اس سؤل کو حل کر لیتا (4) تم نہ
- آجاتین میں اب تک کبھی کی چلی یہی گئی ہوتی
- (5) زمین پھٹ گئی ہوتی تو میں سما جاتی (6) اگر
- تین چیزیں اور اس باغ میں ہوتیں تو یہ بے نظیر تھا
- (7) کیا اچھا ہوتا کہ یہ روپیہ محتاجوں کو دیا جاتا
- (8) آپ کو چاہئے تھا کہ جولان گاہ کو معاینہ فرماتے

(9) کاش یہ تمیز جو خدا نے تمکو عطا کی ہی سب
 میں ہوتی (10) کاش تم نے دعوت سے پہلے گھر
 میں پوچھہ تو لیا ہوتا

172. Notes.

(1) The apodosis means 'he would not have left me alive' (to tell the tale). A common exaggeration. For *jīta*, see **107.** (2).

(2) *Hājat hoti* 'had there been any need.' *Mohtāj* 'needy,' a verbal from the same root as *hājat*, will be found below (7). *Hājah* is an everyday word in modern Arabic for 'anything,' as *turīd hājah* 'do you want anything?' For *be kahe tumhāre* see **96.**

(3) *Jāntā hotā*, the second form of the Past Conditional, in which *hotā* takes the place of *thā* in the Past Imperfect. The shade of meaning which this rare tense implies cannot always be rendered in English. Translate 'had he been familiar with' rather than 'had he known.'

(4) A lady is here addressing a female relation. For *kabhī kī*, see **45.** 9. The remoter sense of the third form of the Past Conditional is obvious in this example.

(5) A proverbial form of expression, which denotes an intense feeling of shame.

(6) For the construction of the apodosis see **169.** *Aur* in the protasis means 'more.'

(7) See **170.** The tense in the subordinate clause is the Past Conditional Passive. For *mohtāj* see App. A, Form VIII.

(8) Translate 'You ought to have inspected,' etc.

(9) Translate 'Would that all possessed the discretion,' etc.

(10) A wife here remonstrates with her husband for inviting a friend to dinner without giving her notice. From the *Mirātu-l-arūs* of Nazīr Ahmed.

173. Translate into Hindustani:—

(1) If we had lived in accordance with our means, we should never have experienced this want of money.

(2) He kept on complaining, 'Would that I had not been

born!' (3) I should have put down gambling, if I had had the power. (4) It was beyond his sagacity to understand this hint. (5) I should have half killed him, if the people had not rescued him. (6) You ought to have sympathised with me at this critical period. (7) Had we been on the alert, yonder intrigues would have been detected. (8) Had I followed the doctor's instructions, I should have given up drink long ago. (9) Would I had not been entangled in this mess. (10) If reconciliation had been effected then, I should have been pleased.

174. Directions.

(1) 'In accordance with our means,' *haisiyat se*, at the beginning of the sentence. Turn the apodosis 'this empty-handedness (*tih̄t-dastī*) would never have been.'

(2) Use here the Past Conditional Remote in the optative clause.

(3) Compare this with **166. 10.**

(4) Turn thus: 'To him so much sagacity where was that he should have understood this hint?' An assertion in the interrogative form.

(5) Turn the apodosis 'I should have already made him half dead,' *ād̄h-mūā kar-chukā thā*.

(6) On the model of **171. 8.** 'To sympathise with me,' *merī hamdardī karnā*.

(7) Turn thus: 'From hither (if) alertness had been, the intrigue of thither would have been exposed (*khul-parnā*).'

(8) 'Instructions,' *kahā*. **96.**

(9) Use the 2nd form of the Past Conditional (Optative).

(10) Turn thus: 'I should then indeed (*tabh̄t*) have been pleased that when reconciliation had become' (Past Conditional Remote).

EXERCISE XXV.

175. The Concessional is a form of the Conditional clause, of which the construction is illustrated in Exercise XXIII., the difference being that, instead of being introduced by *agar* 'if,' the protasis begins with *agarchi* 'although.' The conjunctions *harchand*, *go*, *go ki* mean the same thing, and are convenient alternatives. *Hálánki* 'albeit,' *bâ-wujûdeki* 'notwithstanding that,' *mânâ ki* 'granted that,' etc. are additional forms; and the colloquial *sahî*, **151.** 14. is sometimes used at the end of a concessional clause, just as *mânâ ki* is at the beginning.

Our phrase 'no matter how . . .' is idiomatically represented in Hindustani by *kaisâ hî . . . kyûn na . . .* or *kitnâ hî . . . kyûn na . . .*, with or without *agarchi*.

The correlative conjunctions used in the apodosis are *magar* or *lekin* 'but,' and *to bhî*, *phir bhî*, *tâham*, etc. 'yet' or 'still.'

176. Translate into English :—

- (1) ان بندرون میں اگرچہ انسان کی طرح جوہر گویائی نہ ہوتی ہو لیکن بزبانِ حال آپس میں ضرور بولتے ہونگے (2) ہرچند سبہوں نے اُسکو سمجھایا مگر وہ اپنے ضد سے باز نہ آیا (3) ایسی چیز نادر ہرگز میرے بھائیوں کو گو تمام عالم پھرین میسر نہ ہوگی (4) تمہیں میرے ساتھ اب کچھ محبت اور پیار نہ رہا حالانکہ میں تمپر اس طرح سے فدا ہوں (5) مانا

کہ ہزاروں نوکری کی جسٹ و جو مین لاحاصل پھرنے
 ہین لیکن جو نوکر ہین وہ تمہین ایسے آدمی ہین
 (6) مین تو دودھ پیتا ہوا بے تمیز بچہ سہی لیکن
 مین نہیں چاہتا ہون کہ کوئی میرے افعال سے تعرض
 کرے (7) آدمی کیسی ہی حالت مین کیون نہو۔
 علم سے اُسکو فائدہ حاصل ہوگا (8) کتنے ہی
 مقدمہ پیشی مین کیون نہون۔ ممکن نہیں کہ تاریخ
 مقررہ پر فیصلہ نہ ہو جائین (9) دوربین کے ذریعہ
 سے وہ اس طرح سے تمکو دکھائی دیگا جیسے
 تمہارے پاس رکھا ہی۔ اگرچہ چار کوس پر کیون نہو
 (10) جہان ایک حالت سالہاسال رہی۔ گو وہ حالت
 کیسی ہی عمدہ اور پسندیدہ کیون نہو۔ خواہ منخواہ
 آدمی اُس سے ملول ہو جاتا ہی

177. Notes.

(1) *Ba-zabân-i-hâl*, lit. 'in the present language,' that is, 'in such means of communication as they possess.' The speaker uses the Present Presumptive, as he hears the monkeys chattering.

(3) The concessional clause is here parenthetical. For *muyassar* see App. A, Form II.

(4) For *rahâ* see 17. (3). *Mahabbat* (root *حَبَّ*) a *mimâted* noun of action. See App. A, Remarks 5. (3).

(5) *Tumhen aise* 'like yourself.'

(6) For *sahî* see 151. 14. Translate here 'no doubt,' or 'if you choose to say so.' From a scene in the *Taubat*, where Kalim argues with his mother against what he considers unwarranted interference with his mode of life. For *ta'arruz*, App. A, Form V.

(7) Translate 'No matter in what circumstances,' etc.

(8) *Peshí men* 'in presentation,' that is, ready to be brought up.' *Faisala-hona* 'to be decided.' (38)

(9) Here the concessional clause stands at the end of the sentence as an afterthought: 'though it may be four *kos* distant.'

(10) *Jahán*, as in 150. 15. *Sálhá sál* (Persian plural and singular combined) 'year after year.' Comp. *tanhá tan*, or *tan tanhá* 'quite alone.' *Rahí*, Past Absolute, instead of *rahe*, Aorist, because the speaker assumes the case to have occurred. *Khwáh ma-khwáh* 'will he nill he': but translate freely, as in 151. 1.

178. Translate into Hindustani:—

(1) Though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature. (2) Though you do not know me, I know you well. (3) However easy a thing is, it always seems difficult to a beginner. (4) Notwithstanding that you have disguised yourself in man's attire, I know from your voice that you are a woman. (5) Granted that men's natures are different, yet this is no reason why there should not be concord in a family. (6) Though the education and correction of children are indispensable matters, yet a good example is a *sine qua non*. (7) I shall not sell it, no matter how much you offer. (8) Though the story is very long, it is very interesting indeed. (9) Though so enduring and gallant, the army was not victorious. (10) You are addicted to drink, albeit the practice is altogether contrary to the law of Islam.

179. Directions.

(1) Turn thus: 'The debtor, although he kept making (118) excuse that "this bond is forged," yet (*táham*),' etc. 'Being pressed' may be rendered *hárkar*.

(2) 'Though,' *go ki*, less formal than *harchana*

(3) The concessional clause is *kaisá hí ásan kám ho*, without a following correlative. Instead of literally translating 'always,' use the Continuative *húá karná* (126).

(4) Turn 'Notwithstanding (*bá-wujúdeki*) you have made yourself in the disguise of men,' etc.

(5) Put the assertion of the correlative clause interrogatively, *yeh kyá sabab hai*, etc.

(6) 'Good example is a *sine qua non*,' *namúna shart hai*. Comp. 44. 15.

(7) Place the chief clause first and used the idiom described in 56 followed by *agarchi*.

(8) Instead of translating 'very long' literally, use the compound phrase *túl-tawíl*.

(9) 'To be enduring and gallant,' *mehnat o ján-fisháni karná*.

(10) Follow the English order of the clauses. A strong expression for 'being addicted to' is *marná (par)*. The law of Islám is the *shar'* شرع.

2. CO-ORDINATE CLAUSES.

EXERCISE XXVI.

180. Another form of the Compound sentence is that in which a simple sentence is extended by the annexure of Co-ordinate clauses. These differ from Subordinate in being accessory, or even antithetic, to the leading sentence rather than explanatory of its parts. They may indeed be connected with it by conjunctions argumentatively appropriate to the meaning they convey, but are constructively independent, and this too though they may have common terms.

Thus, in the proverb *kisí ká háth chale, kisí ká zabán chale* 'one acts, another talks,' *chale* is a common term,

and may be omitted in the co-ordinate clause, as in English, if we translate 'of one the hand moves, of another the tongue.'

181. Co-ordinate clauses may be conveniently classed as (1) Appositive, (2) Adjunctive, (3) Alternative, (4) Adversative.

The Appositive or Collateral relation is that in which no intermediary conjunction unites the clauses, as in the proverb above quoted. This form of the Compound sentence is common in Hindustani, a graphic and fluent language which dispenses as far as possible with punctuation either by signs or particles.

182. Translate into English:—

- (1) جی کہو جی کہلاؤ (2) میں نے یہی حکم
 نچیکو دیا تھا نہ (3) بعضوں کو جھوٹے بولنا
 آسان ہی بعضوں کو مشکل (4) وہ تو سوال سنکر
 خاموش ہو رہا۔ کچھ جواب میں سائل کے ہست
 و نیست نہ کہا (5) ہزاروں آدمی مجھ سے بہتر بہتر
 مارے پھرتے ہیں۔ کوئی نہیں پوچھتا (6) اُسکو
 ادھر دیکھا ادھر دیکھا۔ کہیں پتا نہ تھا (7) میں نے
 اُس جگہ کا نام بھی نہیں سنا۔ دیکھنے کا کیا ذکر
 (8) خیر دیدار تو میسر ہوا۔ گفتار بھی اگر خدا
 چاہیگا تو سن لینگے (9) میں نے اپنے صرف زر

سے یہ جلدین نہیں چھپوائیں - مالکِ مطبع نے اپنی
 بکری کو چھاپیں (10) زمین آفتاب کے گرد
 گھومتی سہی - سہی کیا معنی - یوں کہو - گھومتی
 ہی

183. Notes.

(1) A well-known proverb, which literally means 'Call others *ji* and be called *ji* yourself.' *Kahlânâ* is a unique example of a verb which is causal in form and passive in sense.

(2) The co-ordinate clause is here contracted into *na* 'did I not?'

(3) See 37. 14.

(4) The pronoun *usne* is understood in the co-ordinate clause. The Persian *hast o nist* 'it is and it is not' has here the meaning of 'yes or no.' Preserve in translation the etymological connection between the verbals *sû'âl* and *sâ'il*.

(5) *Mârâ phirná* is an idiomatic expression which applies to a person wandering about in distress. Our phrase 'knocking about' is something analogous. The speaker alludes to 'the unemployed.' Comp. 176. 5. The co-ordinate clause means 'no one notices (*lit.* questions) them.'

(6) *Dekhnâ* 'to look for.' *Milâ* is often used for *thâ* in this kind of phrase. See 10. 12.

(7) The co-ordinate clause in this example is a common idiom. Literally, 'What mention of seeing it?' that is, 'Let alone having seen it.' Another mode of expressing the idea is *us jagah kâ dekhnâ dar kinâr main ne nâm bhî nahin sunâ* 'Setting aside seeing the place, I have not even heard its name.'

(8) A remark of Galib's on receiving a friend's photograph. See 60. 4.

(9) *Apne sarf-i-zar se* 'at my own expense'; *apnî bikrî ko* 'for his own selling,' that is, for recovery of outlay by the proceeds of the publication.

(10) This, from the *Bindtu-Nâsh* of Nazîr Ahmed, is a useful illustration of the concessional sense of *sahî*, 176. 6. The last three clauses are a rejoinder to the first.

184. Translate into Hindustani:—

(1) Some are devoted to philosophy, others have a greater liking for mathematics. (2) I dared not speak even, let alone laugh. (3) I asked for leave, and received a flat refusal. (4) You have seen the Tâj, haven't you? (5) Some wretch is peeping in by chinks in the door; scare him away. (6) We have beaten the whole jungle without finding a trace of game anywhere. (7) Why should I object? I am at the service of my friends. (8) I too was a tremendous sleeper; I could have backed myself against the dead. (9) A new paper is being started here; I send two prospectuses with this letter. (10) 1282 A.H. has begun; I was born in 1212; my seventieth year will begin next Rajab.

185. Directions.

- (1) 'Devoted,' see **176.** 4. For co-ordinate clause, see **71.** 7.
- (2) On the model of **182.** 7. Turn the first clause, 'To me of speaking (*bât karnâ*) even daring (*yârâ*) was not.'
- (3) Omit the conjunction. 'Flat refusal,' *sâf jawâb*.
- (4) In the form of **182.** 2. 'The Taj,' *Tâj mahall*.
- (5) 'Scare away,' *hushkârnâ*, a rustic word for scaring away birds from the crops.
- (6) 'To beat,' *jhârnâ*. The word was used at **150.** II. in the usual sense of 'sweeping.' See **182.** 6 for the form of the co-ordinate clause. 'Finding a trace,' *surâg milnâ*.
- (7) Turn 'In this what is my objection? I am the servant (*khâdim*) of friends.'
- (8) See **60.** 3. The co-ordinate clause is *murdon se shart bândhkar sotî (thî)*, the speaker being a woman. *Shart bândhnî* 'to wager.'
- (9) 'To be started,' *jârî honâ*; use the gerund with affix *wâld*.
- (10) Turn as follows: 'The year 1282 *hijrî* have begun (pl.);

my birth is of the year 1212 : from month of next Rajab seventieth year (*sál*) will begin.' 'Next' may be elegantly translated by *ab ke*. See the remark made at 45. 4 on the use of *izáfat* in this connection. The sentence is taken from Gálib's Letters.

EXERCISE XXVII.

186. In the Adjunctive relation the chief connective is *aur*.

This conjunction sometimes denotes simultaneity of event or action, especially with the gerund. It is also employed to mark contrast or antithesis, like 'and' in English.

In cases where the adjoined clause implies a logical sequence of thought, *aur* may be replaced by *phir* 'then,' *phir bhî* 'moreover,' *pas* 'so,' *chunânchi* 'accordingly.'

What are apparently adjunctive clauses, introduced by *is li'e* 'therefore,' or other similar phrases, are *de facto* principal clauses, which are preceded by causal clauses in which the conjunctions *chûnki*, etc., have been omitted. See 156.

187. Translate into English :—

- (1) صلاح اور ہمی اور دل کی خواہش اور ہوتی
 (2) ہمی جی کا متلانا تھا اور قضاے مہرم کا آجانا
 (3) کہان راجا بیچ اور کہان گنگا تیلی (4) اتنی
 بڑی بات اور تجھکو خبر نہیں (5) اپنا منہ دیکھو اور

بڑوں کا بُرا کہنا دیکھو (6) اُسکو بیچ میں بول
 اوٹھنا کیا ضرور تھا۔ پھر بھی میری بات کا کاٹنا
 اُسکو مناسب تھا (7) اس گانو میں نضب کا
 ڈاکا ہوا چنانچہ تحصیلدار صاحب بذاتِ خود تحقیقات
 کو آے ہیں (8) اُنہوں نے تعجبکو یاد فرمایا ہی
 پس جانا چاہئے (9) مولوی فضل حق کا حال لکھو
 کہ اس نے رہائی کیوں نہ پائی اور وہاں جزیرہ میں
 اسکا کیا حال ہی۔ گذارہ کس طرح ہوتا ہی
 (10) حضرت نے ایک گھڑی عنایت فرمائی۔ پہلا
 میرے کس کام کی۔ چار دن سوچا کیا کہ پھیر دوں
 پھر سوچا کہ بُرا مانینگے۔ آخر کو گھڑی رکھ لی

188. Notes.

(1) *Saláh* properly means 'what is right,' and may be so rendered here, in which case *dil kî khwáhish* may be translated 'what one wishes.' Note the distinction between *hai* and *hotî hai*. Note the double meaning of *aur*.

(2) From Nazir Ahmed's powerful description of cholera in the first chapter of the *Taubat*. *Jî kâ matlânâ* expresses the feeling of nausea, which is one of the first symptoms. The point is that a man was no sooner taken ill than he died. Compare the alternative construction at **150. 5**.

(3) A well-known proverb. Translate 'What comparison is there between?' etc. Raja Bhoj is one of the *dominantia nomina* of Hindû Literature.

(4) The *aur* of contrast in this example may be literally translated.

(5) We have nothing like this in English. Translate 'Look to your own insignificance before, etc. Compare the idea of the proverb *chhotá munh barí bát* 'Small mouth, big words.'

(6) For *bol-úthná*, see **73**. (2). *Bát kátná* 'to cut the speech (of another),' that is, to interrupt or contradict.

(7) For *gazab ká*, see **24**. *Ba-zát-i-khúd* 'in his own person.'

(8) *Yád farmáná* 'to call for, used of a superior—something like our 'condescend to remember.'

(9) This and the next example are specimens of Gâlib's style, of which several have been given already. Gâlib wrote as he spoke; and to hear him speak Hindustani was a lesson in itself. *Jazíra*, of course, means the Andamans. Maulavi Fazl Haqq was a ringleader in the Mutiny of Fifty-seven.

(10) For *sochá kiyá* see **126**. *Rakh-lí*, see **74**. (3).

189. Translate into Hindustani:—

(1) What comparison is there between you a man and me a woman? (2) First that man came; then this one; more yet will be coming. (3) My son, and capable of theft! (4) This amount of labour, and you gasp for breath! (5) The autumn harvest was got in, then began cultivation for the spring harvest. (6) You have stuffed in so much wood that there is no passage for the air, and yet you ask why the fire does not burn. (7) It is not advisable to leave him to live alone, accordingly let you and him continue together. (8) The Sahib won the first game and I got the second and third: he was vexed at losing two games. (9) It is the property of the loadstone to attract iron, and the nearer the iron is placed to it, the greater is the attracting force. (10) This companionship has altogether spoiled you; and I regret now that I gave you permission to go to his house.

190. *Directions.*

(1) On the model of **187. 3.** *Mard*, not *ádmí*, in opposition to '*aurat*.'

(2) The Past Remote in the first clause, the Past Absolute in the second, and the Present Presumptive in the third.

(3) 'Capable of theft,' *chorí karne (ke) qábil*.

(4) Use the gerund in the co-ordinate clause: 'gasping for breath,' which in the Hindustani idiom is 'breath coming into the nose,' *dam nák men áná*, an expression which is often used to denote worry or alarm.

(5) 'To be got in' may be picturesquely rendered by *birá pár honá* 'crossing of the raft,' metaphorically applied to a successful result. *Khetiyán* pl., better than *khetí*, for 'cultivation,' to denote the various kinds of cultivation for the spring crops.

(6) *Lakriyán*, not *lakrí*. Use the Past Absolute for both verbs in the leading clause.

(7) Omit 'to live' in the first clause, and turn the second 'your his companionship (*sáth*) let remain (*rahá kare*).' **126.**

(8) Turn the first clause, 'to the Sahib from losing two games (*do bázi hárne se*) vexation was'

(9) Turn the first clause, 'In the loadstone this property is that it attracts iron.' 'The nearer,' *jis qadr nazdik*.

(10) 'Altogether' may be idiomatically rendered *pet barhkar* 'belly-full.' For 'and' use *pas*. For the co-ordinate clause see **142. (3).**

EXERCISE XXVIII.

191. When the relation between the clauses is Alternative, the Persian conjunction *yá* 'or,' is used.

'Either . . . or,' is *yá to . . . yá*; but when the sentence is interrogative, the Persian interrogative *áyá* takes the place of the first *yá*.

The conjunction *yâ* occasionally serves to denote a marked difference of conduct or condition, in which case it represents our 'instead of this,' or 'whereas now.'

Other alternative conjunctions are the Hindî verbal forms *châhe* or *châho*, and the corresponding Persian *khwâh*, the exact counterparts of the Latin *vel, sive, seu*.

The interrogative *kyâ* also acts the part of an alternative conjunction, when things or persons are contrasted.

192. Negative alternation is expressed by *na . . . aur na* 'neither . . . nor,' the Latin *nec . . . neque*.

Na . . . na is also used, and occasionally the first *na* is dropped, especially in set phrases, such as *sân na gumân* 'nor sign nor suspicion,' that is, 'unexpectedly,' 'without warning'; *ziyâda na kam* 'neither more nor less.'

The English alternative particle 'else' is represented in Hindustani by the compounds *nahîn to* or *warna (wa agar na* 'and if not'), which are in reality conditional clauses in a contracted form.

193. Translate into English:—

- (1) تم سے اور اُس سے کچھ خصوصیت ہی یا نہیں
 (2) یا تو اپنا کام کر یا چلتا پھرتا نظر آ (3) آیا میں
 جاگتا ہوں یا خواب دیکھتا ہوں (4) میں تو بنی
 آدم کو مسلمان ہو خواہ ہندو خواہ نصرانی عزیز
 رکھتا ہوں اور اپنا بھائی گنتا ہوں (5) ڈھونڈھنے
 کو مسلمان اس شہر میں نہیں ملتا کیا امیر کیا غریب

کیا اہلِ حِرْفہ (6) نہ وہ اپنی تنخواہ سے راضی
 ہی اور نہ مدین اُسکی کارگذاری سے خوش ہوں
 (7) دو آدمیوں کے بیچ میں آگ نہ نکالو۔ نہیں تو اُن
 میں لڑائی ہوگی (8) پہلا خط تمہارا جسکا حوالہ
 اس خط میں دیتے ہو میں نے نہیں پایا۔ ورنہ کیا امکان
 تھا کہ جواب نہ لکھتا (9) رومی نے کچھ کیا نہ کیا
 شاہ روس نے * جھگڑا اُٹھایا ہند میں بس کارتوس نے
 (10) بیماری سے پہلے اُسکی بد مزاجی اس درجہ
 کی تھی کہ گھروالے اُسکو ہوا سمجھتے تھے۔ دروازہ
 کے اندر اُسنے قدم رکھا اور کیا چھوٹے کیا بڑے سب
 پر ایک سہم چڑھا۔ یا اب اُسکے سر پر ڈھول بجائو
 کچھ خبر نہیں

194. Notes.

(1) Compare 60. 5. *Ki nahin* may be used for *yâ nahin* when the clause is subordinate.

(2) The alternative clause is a proverbial expression, which means literally 'appear moving about,' and may be rendered 'move on' or 'be off.'

(4) The sentiment is Galib's. *Nasrân* (pl. *nasârâ*), 'Nazarene,' is the term used in the Qoran to describe Christians. *Krishtân* is the term in ordinary use.

(5) The construction is peculiar. Literally translated, we should have, 'Searching will not find,' etc. The sense is, 'Search as you may, you will not find,' etc. *Ahl-i-hirfa* 'persons engaged in trade,' 'tradesmen.'

(7) Proverbial. Men are supposed to be squatting round a fire, and the superstition is that if a person pushes in between two of them to procure a light, there will be a quarrel.

(8) *Hawāla denā* 'to refer to.' The co-ordinate clause is a compound conditional sentence interrogatively stated: 'It was impossible but that I should have answered it,' or 'I should of course have answered it.'

(9) This distich is from a poem by Munsif on the Mutiny, and expresses his idea of the cause. *Rām* and *Rūs* always stand for the Turkish and Russian empires in Persian literature. Observe that the first *na* is dropped, **192**. *Bas*, parenthetic, may be translated here 'and nothing else.'

(10) This graphic bit of description is from the *Taubat*, Ch. II. Observe the *aur* of simultaneity, and translate 'He no sooner set foot inside,' etc.

Sahm charhā 'a panic mounted on,' where the English idiom is 'fell upon.' *Yā āb* 'whereas now.'

The idiom of the Aorist *bajā'o* corresponds exactly with our own.

195. Translate into Hindustani:—

(1) I have committed no offence either against God or against man. (2) Either accompany me or go about your business. (3) Put the *lota* in the shade or the milk will turn. (4) The whole city, Hindūs and Mahomedans alike, are praying for his recovery. (5) Have the Maulavis decreed that India is a 'habitation of war' or not? (6) If it will answer your purpose to mortgage the house, well; if not, sell it. (7) A week ago I despaired of life, whereas to-day I was able to get up and join the company. (8) I am perplexed whether to go home or spend the hot weather on the hills. (9) Did you confess of your own accord, or did someone prompt you to do so? (10) My paper is used up, or I would have written on for your amusement.

196. *Directions.*

(1) In the Hindustani idiom 'any offence neither,' etc. 'Against' may be translated here by the sign of *izâfat*—the objective genitive.

(2) For the first clause, see **91. 4**; for the second clause, **193. 2**.

(3) Either literally, *sâya men rakho* or *dhûp se bachû'o* 'protect from the sun,' followed by *nahîn to*.

(4) 'H. and M. alike,' *cháho Hindú cháho Musalmán*.

(5) 'To decree,' in the Islamic sense, *fatwâ denâ*. 'Habitation of war,' *dâru-l-harb*, the technical term for a country in which a *jehâd* or 'crescentade' is lawful, if it is feasible.

(6) Omit 'if' and 'your.' 'To answer one's purpose,' *kám ni-kalnâ (se)*.

(7) 'A week ago,' *ek hafta húá*. 'To despair of life,' *jân se háth dhonâ*.

(8) 'To go home,' *wilâyat jânâ*. Turn the second clause, 'in the heats (*garmî'on men*) to reside on the hill.'

(9) 'Of your own accord,' *âp se âp* or *apne íp se*. 'Omit 'to do so' in the co-ordinate clause.

(10) Omit all the pronouns. The verb in the co-ordinate clause will be in the Past Conditional tense.

EXERCISE XXIX.

197. When a co-ordinate clause restricts or qualifies the first, the relation is Adversative, and the conjunctions in use are *par*, *lekin*, *magar*, or *balki*, all of which have the general sense of 'but.' Of these *magar* is preferentially used for the introduction of an exception or after-thought; and *balki* generally has the enhancive sense of 'nay more,' or 'nay rather.' *To bhî* 'nevertheless' and *tâham* 'yet still' are also used as adversative conjunctions.

Compound sentences of this class are often little more than a rhetorical variation of those which form the subject of Exercises XXIII. and XXV.

198. Translate into English:—

- (1) فرمایا کہ لوگوں کو بیدل مت کرو۔ بلا سے میرے مصارف میں کمی ہو تو ہو لیکن نوکروں کی تھوڑی اوقات ہی اُنکو مت ستاؤ (2) اور سب رئیس بیٹھے ہیں مگر اب تک مہاراجہ صاحب تشریف نہیں لائے (3) بالفعل کوئی لائق آدمی میرے خیال میں نہیں آتا۔ مگر ہاں امیدواروں کی فہرست موجود ہی کوئی نہ کوئی میرا خاطرخواہ نکلے (4) اپنے باپ سے لینا کیا بلکہ مانگنا بھی عیب نہیں۔ اُنکا روپیہ عین تمہارا روپیہ ہی (5) اُسکا نام خالی حسن کر کے کوئی نہیں لیتا بلکہ اُسکو خواجہ حسن کہتے ہیں (6) کالا کیا یہ تو گویا اُلٹا تو ہی (7) آپ کے دشمن بہت ہی بیمار تھے لیکن اب بشرے سے معلوم ہوتا ہی کہ یہ تو گئی گذری بات ہی (8) بارہا گھوڑے نے دوپٹی چلائی ہر کسی کے لگی نہیں (9) تم نے یہ کتا کیا ایک صراف رکھا ہی

(10) بیگم کے مقابلہ میں سب لڑکیاں غریب تو تھیں
مگر بمقابلہٴ یکدگر کوئی زیادہ خوشحال تھی کوئی
متوسط الحال کوئی نہایت غریب

199. Notes.

(1) For *balá se* see **77. 15**. For *auqát* see **165. 8**. Observe the structure of the adversative clause in this example and in (3). Comp. the phrasing of **137. 15**.

(3) *Magar hân* (the French *mais oui*), in English generally 'yes,' introductory of an afterthought. *Merá khátir-khwáh* 'suited to my ideas.' Comp. **157. 7**.

(4) The interrogative *kyá* strengthens the adversative *balki*, 'nay more,' by deprecating, as it were, the previous remark. *Balki* may even be omitted, as in (6), (9). *Lená* means 'taking' something which is given. '*Ain tumhárá rupáya*, literally, 'exactly your money.' See **140. 2**, and compare the phrases '*ain waqt par* 'in the nick of time,' '*ain sarak men* 'right in the road.' The clause may be rendered, 'his money is really yours.'

(5) *Kháilí Hasan karke*, literally, 'specifying him as Hasan only.' Compare the phrase *ek ek karke* 'one by one.' **125. 10**. For the position of the negative see **68. 11**.

(6) 'Black indeed! Why, he is, so to say, an upturned griddle.' Our way of putting it would be, 'Dark indeed! Why, he is as black as my hat.'

(7) *Áp ke dushman* (or *dushmanán-i-huzúr*) 'your enemies,' meaning 'yourself.' Oriental politeness, or servility, avoids the association of illness with the person of a superior, and prefers to ascribe it to an enemy. *Ga'ñ guzrî bāt* 'a thing of the past.'

(8) Translate the adversative clause, 'but no one was kicked.' *Kisī ke*, not *kisī ko*. See **51. 15**, where it was explained that *ke*, not *ko*, marks the person affected, when the verb used is not transitive.

(9) Translate 'This is not a dog you keep, but a money-changer.' From the story in the *Alf Laila*, where a dog is described as able to detect counterfeit coin. For *sarráf* see App. A, Rem. 5 (5).

(10) *Ba-muqábala-i-yakdiqar* 'in comparison with one another.' For *mutawassit* see App. A, Form V.

200. Translate into Hindustani:—

(1) Your comfort, nay more, your safety depends on your withdrawing from their society. (2) He and I had a long consultation in the matter of this outbreak, but no remedy was arranged. (3) No such book is obtainable; but stay, there are several works on grammar in the Government Library: if you wish it, I will send for them. (4) I tried very hard: the cotton kept coming into the eye of the needle, but never got threaded. (5) You have performed a cure; nay, a miracle. (6) What do you mean by misapprehension of orders? The plain fact is you have been guilty of wilful disobedience. (7) Neither you nor I will read, but he whose turn it is. (8) You may well call him intelligent—he has an old head on young shoulders. (9) Not we alone—the whole city, I may say, long for his advent. (10) Talk as much as you please, a man's life is the dearest of his possessions.

201. Directions.

(1) Turn 'Depends on (*men*) this that you withdraw,' etc.

(2) Turn 'For a long time (*der tak*) in the matter (*bára*) of this outbreak my his together (*báham*) consultation was,' etc. 'To be arranged,' *ban-parná*.

(3) On the model of 198. 3. 'Grammar,' *sarf-nahr*, lit. 'inflection and syntax.' 'If you wish it,' *irshád ho*.

(4) 'Cotton-thread,' *dhágá*. The 'eye' of a needle is the 'mouth' in Hindustani. 'Never got threaded,' *pirayá nahin gayá*.

(5) On the model of 198. 9.

(6) Turn 'misapprehension what meaning? Rather (*balkī*) the plain (*sāf*) word is this that you have knowingly done disobedience-of-orders.'

(7) Turn 'neither I will read nor you will read, but (*balkī*) whose turn (it) will be.'

(8) Turn 'Intelligent—what! thus say, that a beard is on (*men*) his belly'—meaning that he has a long beard. The phrase is proverbial, and is perhaps the nearest equivalent to the English of the text.

(9) Turn 'We folk indeed—well—the whole city is desirous (*mushtāq*) of his advent (*āmad*).'

(10) Turn 'One may say a *lākh* (*lākh koī kahe*), but more than all his own life (*apnī jān*) is dear to everyone.'

END OF PART II.

PART III.

SELECTED PASSAGES FOR
TRANSLATION INTO HINDUSTANI.

INTRODUCTORY REMARKS.

1. The illustrations of Grammar and Syntax and of the more important differences of idiom between Hindustani and English, which are contained in the foregoing Exercises, are by the nature of the case fragmentary and unconnected; and, though they are sufficient for their immediate purpose of teaching colloquial Hindustani, something more is wanted before the student can attempt with confidence the task of translating continuous English narrative, even of the simplest kind, into good Hindustani prose. In a word, the diction of the language must be studied and an insight gained into the formation of periods and paragraphs and their linkature—*tantum series juncturaque pollet*—before satisfactory progress can be made in this direction. Under ordinary circumstances this kind of knowledge is best acquired by an observant study of the best authors, but the short time usually at the disposal of the learner in this country is absorbed, so far as the text-books are concerned, in

spelling out and committing to memory the words, and in grappling, among other novelties, with the want of punctuation; and the consequence is that translation from English into Hindustani is the bugbear of the Examination room and—ever afterwards.

It may, therefore, be useful at this point to summarise in brief the more obvious features of the literary language, as a help to appreciation of style, and as a basis of a few suggestions for the encouragement and guidance of scholars in their first attempts at imitation.

2. Urdû was, in its beginnings, a *modus vivendi* between the Hindû tribes of Northern India and their Moslem conquerors, which owed its origin to the necessities of the times, and is now their most valuable relic. It has become by gradual refinement and adaptation the mother tongue of Hindûs and Mahomedans alike, and lends itself to their respective needs and prejudices with equal facility. Both parties in the compromise have held their own; for, though the Persian character and vocabulary have been naturalised without essential change, much in the same way as the Mahomedans themselves have become part and parcel of the population, the core and structure of the language are Hindî and Hindi alone. The student will do well, therefore, to bear in mind from the very first that a due recognition of the Aryan basis of Hindustani is essential to a right understanding of the genius of the language.*

* See, when opportunity occurs, the remarks made on this subject by Raja Siva Prasad in the English preface to the first edition of his Grammar of the Vernacular. The prose of Maulavi Nazir Ahmed and Mirzâ Nausha (Gâlib), both of Dehli, and the verse

3. Simplicity and directness, for example, are among the most valuable qualities of Hindustani, which it owes to its base-form. This may be discerned in various particulars, to which the attention of the student has been already drawn; such, for example, as the use of words of which the meaning varies with the context, the device of doubling words to denote energy or distribution, the absence of case-endings, the avoidance of epithets, the large use of the Substantive Verb and of elementary verbs of action and movement, the terseness effected by the use of the Past Conjunctive Participle and of Causal and Compound Verbs, the exactitude of the tense-system, the preference for realistic description which is manifested in the use of the *oratio recta* and in the avoidance of impersonal statements, and lastly, a certain old world mannerism which proceeds from the love of what is familiar and conventional.

4. The Semitic aftergrowth has supplemented the expressiveness of Hindustani, without obscuring the native simplicity of the ground-form, for the exercise of a choice in words has tended to the survival of the fittest, irrespectively of their origin. The best writer is he who uses these 'fittest' words, and the best scholar he who knows why they are the 'fittest,' either *per se*, or with reference to the circumstances under which they are employed.

5. Another characteristic of the Vernacular is the

of Nazîr of Agra, owe their excellence to the fact that these writers, albeit Mahomedan by birth and education, have accepted the circumstances under which Urdû became a language and have used it accordingly.

occasional ceremoniousness of the phraseology. The art of putting things *vernaliter*, i.e. with attention to etiquette and custom, is a feature of orientalism which adds dignity to the affairs of common life; and though, in the case of Hindustani, the forms used are mostly Persian, they are sufficiently in accord with Hindû sentiment to be very generally appropriate.

6. More distinctly rhetorical characteristics of the language are the regard paid to euphony and rhythm, not only in words and clauses, but throughout whole periods, and the management of the linkature rather by subtle changes in the form and setting of the diction than by the use of connective particles.*

7. *Suggestions for Guidance.*

(1) Alteration in the normal order of the words in a transpositive language like Hindustani is a natural

* Part II. deals with the principles of clause formation rather in a syntactical point of view than as an element of style, which, as said above, is best studied at first-hand from books. Students are now exceptionally fortunate in the possession of an admirable text-book, the *Taubat* of Nazîr Ahmed. This is a story of everyday life among a class of natives who speak Hindustani in its perfection, by one of themselves. It abounds in dialogue, is didactic and rhetorical in parts, and supplies incidentally a large number of words used in public as well as private life, and is the best available resource (no better could be desired) for obtaining a mastery of the language, for whatever purposes it may be required. It is most earnestly hoped that Probationers for the Indian Civil Service, or officers who desire to cultivate the 'great Indian Vernacular' for practical purposes, will not rest content with a hasty perusal of the first few chapters only which the Examiners demand, but that they will complete the study of the entire work after they have become domiciled in India, and make it their *vade mecum*, for such, in more ways than one, it deserves to be.

means of emphasis, which the translator should make the most of, so long as he is careful to avoid ambiguity or dissonance.

(2) It has been already pointed out that expressions connected with the use of Time take the precedence. Time also is the chief function of the verb, and closes the utterance. Of all tenses none require more care in translation than the English present. Thus, in such a sentence as 'Send him to me when he comes,' the temporal clause means 'when he has come,' and the verb must be rendered in Hindustani by a Past tense. Compare the sentences given at **44. 5** and **68. 5**. See also **162**.

(3) Where there is a choice of terms or phrases, the most familiar is likely to be the fittest, but it is good style to vary the rendering, if the term recurs. In examinations, the student should remember that the knowledge of a word includes ability to spell it correctly (see **6. 4**). If he is at a loss for the representative of a word, of which the meaning is important to the general sense of the passage before him for translation, he should use a paraphrase rather than leave a gap or resort to transliteration.

(4) Exactitude in the use of pronouns, whether as a matter of grammar or etiquette, is essential. They are omitted only when the sense is unmistakable without them. The usage of the Reflexive *apná* (see Exercise VI.) is specially important.

(5) The realism of Hindustani bars the easy transfer of personal qualities to things inanimate and *vice versá*, which is characteristic of English. (See **24.**) It is better to omit an epithet than translate it unidiomatically.

(6) Personal and individual expression being characteristic of Hindustani, the English Passive should not be literally reproduced in translation, except when the agency is necessarily or intentionally vague. For example, such a sentence as 'The throne was occupied by a tyrant' can only be rendered 'A tyrant sat upon the throne,' whereas 'Many men were killed in the battle' may be translated literally.

Hindî neuter verbs and Arabic and Persian verbals in combination with *honâ* are often convenient representatives of the English Passive. (See 119.)

(7) The English prepositions 'of,' 'to,' 'for,' 'by,' and 'with' after adjectives and verbs require careful attention, or breaches of idiom will be inevitable. In this matter, the earlier sections of this work are very important.

(8) Clause for clause translation is equally ineffective with word for word translation, whether from English into Hindustani or from Hindustani into English, for the English arrangement of sentences and their parts, pauses, and parentheses is no guide to the formation of a Hindustani period, and must often be broken up by inversion or detachment to suit the methods of the latter. The translator should realise the general sense and argument of the passage he is engaged upon, and think how best he could explain it in outline to a native ignorant of English.

(9) In particular, the initial sentence should always be clearly and concisely worded, by the detachment of accessories, which may either form a separate sentence or be pieced in with what follows.

(10) The adjustment of relative clauses is often a key

to the cast of a period or paragraph. These clauses, and indeed all clauses which, in the idiom of Hindustani, precede the main statement, are especially useful in the passage from point to point of a description, without the more formal linkature of conjunctions, and at the same time without sacrifice of coherence. As in Latin, a great point is to *let the verbs have room*.

Punctuation is, or ought to be, inherent in the diction.*

(11) A good prose style includes attention to sound as well as to sense; in other words, to the choice of harmonious words and phrases, and to concinnity and congruity in their combination, and to the symmetrical and rhythmic balancement of clauses.†

(12) Finally, the student will find it an invaluable assistance in translation to have stored his memory with specimen passages from the text-book, or with any well-told tale or description he may meet with.

* Native publications are never punctuated, but a good reader, though he makes no pauses except in the momentary action of taking breath, is always intelligible to the practised listener. I have among my papers a tract lithographed for private circulation in 1863, in which the writer instructs his compatriots in the art of humouring the foibles of the 'Sahib-log.' One suggestion, under the head of Office-work, is that when a Munshi has to read papers to the Sahib, he should make pauses in the English fashion so as to enable him (the Sahib) to understand.

† Carried to excess, this is the *rangîni 'ebârat* (or 'florid style') of the Lucknow school. The plausibility of native 'petitions' and the skill with which half-truths and the inferences therefrom are disguised by a caressing smoothness of diction, have often been noticed. This is the *charb-zabâni*, or 'oiliness of speech,' of the professional scribe, and is a very different thing from the *shîrîn-zabâni* of the accomplished author.

8. The Selected Passages which follow are divided into four sections of gradually increasing difficulty, though it is necessary to remember that the simplest English is not always the easiest to translate.

(1) *Fables and Apologues*.—Many of these are ancient fables in a slightly altered guise. They are adapted, for the purposes of this work, from the original Hindustani of Nazîr Ahmed.

(2) *Easy Narratives from Modern Indian History*.—These extracts are translated from a History of India written in the Hindî language for the use of country schools by Raja Siva Prasad, C.S.I., whose name has been already mentioned.

(3) *Miscellaneous Pieces*, relating to Indian subjects.—The first nine of these form a single narrative from the pen of the late Lord Lawrence, which is quoted in Vol. I. of Mr. Bosworth Smith's admirable Life, and are chosen partly for their continuity and partly for the interest and suitability of the subject-matter. The remaining Pieces of this Section are selected for exercise in translating from a style of English which is not easily handled in Hindustani. They are borrowed from Dowson's Exercises, a work which contains no sufficient hints for the guidance of the student, and is, therefore, little used. The notes refer to a translation of my own, which was made for the benefit of Officers under my instruction at the Staff College in 1882.

(4) *Her Majesty's Proclamation* on assuming the Empire of India at the Close of the Mutiny.—This was read aloud in the first instance at a Darbar held at Allahabad on November 1st, 1858. The authorised version of this document, which was recited upon the same

occasion, was the work of the Mir Munshi of the Foreign Office at that time, and is referred to in the notes attached. The stateliness of the English original is fairly represented in translation, and the terms are well chosen.*

SECTION I.

FABLES AND APOLOGUES.

1.

¹ A starving fowl was scratching at a dung-hill in search of a grain of corn, when after a long time it suddenly ² came upon a costly pearl. ³ 'Alas! for my

* Further practice for the advanced student may be found in the study of the Urdû versions of the Indian Penal and Civil Procedure Codes, which illustrate the efficacy of the language as a legal instrument. They who wish to proceed farther may consult the translation of Mill's *Political Economy*, which was published by the Aligarh Society some years ago, or a recently finished version of the First Part of Butler's *Analogy*, by Mr. Williams of Shahjehanpur. Both these works are fairly successful illustrations of the adaptability of Hindustani for the purposes of sustained argument and philosophical disquisition. For Logic, the best available treatise in the Vernacular is M. Nazîr Ahmed's *Mabâdî ul Hikmat* (1st Edit. 1871), which is based on Persian and Arabic works in use among the Mohamedans. A work in English and Urdû, by Rev. T. J. Scott, of the American Mission in Oudh and Rohilkhand, called *Quwâ'if ul Mantiq* (1873), should be an equally valuable aid to Missionaries and others who are interested in the inner life of the Indian Moslems.

ill-luck!' sighed the unhappy fowl. 'After all this toil
 4 I have got only a pearl, 5 which can neither soothe my
 feelings nor appease my hunger. 6 If some jeweller
 or rich man had found it, he would have prized and
 loved it; 7 but I am hungry enough to prefer a single
 grain of barley to any number of such pearls as this.'

Directions.

(1) Omit 'when' before the second clause, so as to make the clauses co-ordinate. Note that of the five indefinite articles in the first sentence the first and last are to be represented by *ek*. Omit 'of corn,' as the term is general, but retain 'of barley' in the last sentence. 'Starving' would be insufficiently rendered by *bhákkhá* 'hungry.' The better way is to avoid the epithet and say 'being distressed by hunger,' *bhák se be-táb hokar*, to follow the noun. For the verb use *kuríd-rahná*, and omit 'at,' which is really a part of the verb. Use *ko* with the object.

(2) The independence of the second clause will be increased by changing the subject of the verb. Say, therefore, 'a pearl turned up' (*nikalná*). See 198. 4.

(3) This sentence requires consideration. To begin with, the parenthetical use of the verb is impossible in Hindustani. Then again, our peculiar use of the verb 'sigh' cannot be reproduced, and 'unhappy' is best avoided as an epithet of 'fowl.' Turn, therefore, 'Seeing the pearl, the fowl sighed dolefully and said, 'Alas!' etc. (to end of piece).

(4) The contemptuous turn of the expression may be given by inverting the order of the words and introducing the emphatic particles *bhí* and *to*, as *mujhko milá bhí to motí*.

(5) Avoid the idea of agency, which the English idiom easily attributes to inanimate things, by turning thus: 'from which neither solace can be to my heart nor quieting to my hunger.'

(6) Begin with *yeh motí* instead of the pronoun 'it,' and see Exercise XXIV. for the tense of the verbs.

(7) The adversative clause should be constructed in harmony with the preceding, as follows: 'but in my behalf in such hunger

one grain of barley *would have been* (*thá*) much better than a *lák* (see 201. 10) of such pearls as this.' To express 'such . . . as this,' double the pronominal adjective.

2.

¹ Someone taxed a lazy fellow with lying long in bed after he was awake, and asked him how he occupied himself. He replied that ² he occupied himself in deciding a very intricate case. ³ 'When I wake up,' said he, 'two fellows, ⁴ called Activity and Sloth, come to me. ⁵ Activity tells me to get up at once and engage in my worldly duties. Sloth replies that there is no need to get up yet—the whole day ⁶ is left for worldly duties; ⁷ one should take one's ease in the cool of the morning. ⁸ And so they go on, each trying to convince his opponent, while I arbitrate between them. ⁹ Surely you will allow that such a difficult case cannot be decided in a hurry?'

Directions.

(1) This piece consists of two parts, a question and the reply. The first sentence contains the question, and may be turned as follows: 'Someone asked a lazy fellow—that—your eye indeed opens early in the morning, but what do you keep doing lying on and on in bed till so late?' See 114. 3, 8.

(2) Begin the reply here with the *oratio recta*, omitting 'said he' in the next clause.

(3) Repeat the phrase used by the questioner.

(4) Express this parenthetically: 'the name of one is A. and the name of the other S.'

(5) To bring out the personality, instead of 'Activity,' say 'that person whose name is Activity'; and so for 'Sloth' in the next sentence.

(6) 'Is left,' *pará hai*. See 117. 2.

(7) Omit the conjunction and turn 'This time of coolness is for case.'

(8) Turn 'In short, the two opponents go on convincing one another, and I,' etc. Use the Progressive form of verb (118) in the first clause, and the Continuative (126) in the other.

(9) This form of appeal to justice is more directly expressed in Hindustani, as follows: 'Do *you* do justice (imp.), that, how can such a difficult case be decided quickly?' Comp. 176. 8.

3.

¹ An old man and his son were on a journey. They had a pony with them for carrying their traps, and went on foot themselves. The people said, ² 'What idiots these two are! ³ They keep the pony for show and do the hard work themselves.' ⁴ On this the old man mounted the pony, and then they said, 'What a cruel father! He rides ⁵ at ease himself, and the son ⁶ plods wearily along behind.' Then the old man got off and made his son ride; ⁷ and the cry was, 'What a graceless son! The aged sire walks, and ⁸ the sturdy youth is not ashamed to ride.' Then the old man rode in front himself and mounted his son behind. Again the people said, ⁹ 'Apparently it is a borrowed pony, and carries the men and the baggage too! ¹⁰ Have the fellows no pity?'

Directions.

(1) The form of this piece needs little alteration. The difficulty is the choice of natural and congruous terms suited to the simple humour of the piece. The second sentence may be introduced by *aur*, and more pointedly expressed as follows: 'A pony was with (them)--(they) loaded on the pony (their) clothes and bedding, and both father and son went on foot.' *Pā'on pā'on chalnā*, better

here than *pailal chalnâ* (143. 7). *Thâ* being the verb of the first clause, omit the auxiliaries of the two Past Imperfects which follow.

(2) Introduce this, and the corresponding clauses which begin with 'What,' by *dekho* 'See!'

(3) The idiomatic phrase *kotal rakhnâ* closely corresponds to the idea of 'keeping for show' in this connection. The next clause may be turned 'themselves (*khûd*) take up trouble.'

(4) 'On this' is best given by *yeh sunkar* 'hearing this.'

(5) 'At ease,' *maza men*, or *maze men*, as the translator chooses lit. 'in taste,' 'nicely.'

(6) The purposed dragging of this clause may be represented in Hindustani by a similar lengthening of the phrase, *pâ'on pâ'on pîchhe ghasittâ hûâ chalnâ âtâ hai*. See 121.

(7) The English phrase may be replaced by 'Then too the people said,' to correspond with the terms already used.

(8) Turn thus: 'Himself (*khûd*) the shameless sturdy youth is riding.'

(9) 'Apparently,' *ma'lûm hotâ hai*. See 5. 14. Turn the next clause, 'besides the baggage two men are loaded (on it),' *lad-lî'e hain*.

(10) Turn 'To them even does no pity come?' Comp. 68. 4.

4.

¹ A Lion, a Bear, a Leopard, and a Wolf, in search of prey, settled to go to the river marshes and hunt in company, ² on the understanding that they were to share and share alike in what was captured. ³ As it happened, they killed a nylghau, and this they divided into four equal shares in accordance with their agreement. ⁴ Each was about to take his share, when the Lion said, 'Listen, my friends; one of these shares is mine by right of treaty; I claim the second ⁵ because I am king of the forest ⁶ and receive a fourth of whatever is killed there by way of tribute; I shall take the third share ⁵ because it includes the heart and liver, which you are aware is my ⁷ favourite food; ⁸ and as

for the fourth share, to avoid the difficulty of dividing it between you three, ⁹ I may as well consume it myself.' ¹⁰ With this, the Lion devoured all four shares, while his friends looked blankly on.

Directions.

(1) The first sentence is the most difficult here, and may be broken up as follows to suit the Hindustani idiom. Begin with a short sentence in these terms: 'A Lion and a Bear and a Leopard and a Wolf, the four (*châron*) were in search of prey,' omitting the indefinite articles in translation. The next sentence will be, 'They all agreed that,' followed by the *oratio recta*. See 146. 12.

(2) The *junctura* here may be effected by the use of a relative clause, 'What prey will be found, we will all four together divide into equal shares.'

(3) All the pronouns may be omitted in this sentence. 'As it happened' is best translated by the Arabic adverb *ittifâqan*.

(4) Turn 'It was near that,' etc. (150. 13), and take care to double the reflexive pronoun. Begin a fresh clause at 'when,' *itne men*.

(5) For 'because,' see 156 *sub fin*.

(6) Here again the *junctura* is best effected by a relative clause, *jo kahîn shikâr ho*. For 'by way of,' see 151. 6.

(7) The Arabic *gizâ* may serve for adjective and noun together.

(8) The best way of turning this is 'There remained the fourth share,' *rahâ chauthâ hissa*, followed by the correlative *so*, and the sentence then proceeds 'I do not know how to divide,' etc.

(9) A fresh clause, 'than this it is better that,' etc.

(10) 'With this' should be translated *yeh kahkar* 'so saying.' Compare Note (4) to last Piece. 'To look blankly on,' or 'gaze stupidly,' *munh-dekhtâ rah-jânâ*, and see 112. 8 for a suitable turn of the expression.

5.

¹ A Cock, perched on the bough of a tree, was crowing away to his heart's content, when a Cat observed

him, and ² being desirous of tempting him into her clutches, saluted him in a free and easy manner, and said: ³ ‘Well, Mr. Cock, have you heard the proclamation?’ ‘What proclamation?’ said the Cock. ⁴ ‘Ha! ha!’ laughed the Cat, ‘then you don’t yet know?’ ⁵ A Committee of all the animals, beasts and birds, has been sitting these ten days since, and they have solemnly agreed that for the future no animal shall oppress or ill-use another, but that all shall pass their lives in peace and harmony. ⁶ A declaration to this effect has been signed by all the animals, and read aloud in the King’s, that is to say, the Lion’s, Darbar.’ ‘Praised be God!’ cried the Cock. ‘I am rejoiced to hear it. A great ⁷ cause of anxiety is removed.’ ⁸ He had no sooner said this than he stretched out his neck and ⁹ clucked in an ominous fashion, just as if something alarming had come in view. ¹⁰ ‘Bless me! What are you frightened at?’ asked the Cat. ‘Oh! nothing,’ said the Cock; ‘a couple of hounds ¹¹ are racing in this direction.’ ¹² On this the Cat tucked in her tail and prepared to move on. The Cock said: ¹³ ‘How now? Madam Puss, where is your ladyship off to? I thought this was the era of peace and harmony.’ ‘True!’ said the Cat, ‘but how can one tell whether these dogs have heard the proclamation or not? Perhaps, like you, they don’t yet know.’

Directions.

(1) Begin, as in the last piece, with a simple sentence, and omit the ‘when’ of the succeeding clause. The idea of ‘was crowing away’ may be conveyed in the Hindustani idiom by ‘was giving crow on crow’; and a certain piquancy may be communicated to the expression by using, in place of the ordinary word *bing* ‘crow,’

the term *azân* 'call of the *Muezzin*,' which is permissible by association of ideas. The expression *بانگ نماز* for *اذان* occurs in *Gulistan* iv., 13. See *ib.*, ii, 19. Such a phrase as 'to his heart's content' cannot be literally translated; *khûshi ki hâlat men* 'in a state of happiness,' conveys the idea.

(2) This may be conveniently broken up as follows: 'Desired that having brought him down by some stratagem (*dhab*) she may finish his job. The Cat in a free and easy manner,' etc.

(3) 'Well' may be omitted, though *bhalâ* is common enough. 'Mr. Cock,' *miyân murghe* (vocative).

(4) In Hindustani 'The Cat said *ahâ*,' etc.

(5) Put the temporal expression first, and instead of saying 'a committee of all the animals,' etc., turn thus, 'a Committee has been going on: the animals of the whole world, beasts and birds, were collected,' etc.

(6) Turn: 'A declaration of this agreement having been made (*bankar*), the signatures of all the animals were attached (*hûe*)—that declaration was read out,' etc.

(7) 'Cause of anxiety,' in one word, *khadsha*.

(8) Either turn this in the way shown in **150**, 8, or use the expression 'in this interval,' *isî darmiyân men*, or simpler, *itne men*.

(9) Turn thus: 'clucked in such a manner that, as it were, some alarming thing came suddenly in sight.' See **92**, 1.

(10) The corresponding interjection is *khair to hai?* followed by 'having seen what are you afraid?'

(11) For this idiom see **121**.

(12) Turn thus: 'Hearing this the Cat having depressed her tail began-to-move' (Inceptive compound).

(13) Turn thus: 'Why, lady, Madam Cat, where are you taking yourself off to?' *Kyûn bi gurba khânâmah kahân tashrif le-jâte ho*, or *lî'e* might be used for *le*. See **108**, (2).

6.

A poor countryman collected honey from the combs and ¹carried a jar full to the town for sale. ²He was alone, and imagined to himself as he went along what arrangements he would make. 'I shall sell the

honey,' he soliloquised, 'and buy a pair of fowls. As soon as they lay a good score of eggs I shall hatch the chickens; and when the chickens grow up and begin to lay, I shall set them on the eggs; ³and when I have a hundred fowls, I shall sell them and rear a flock of goats; ⁴and after them in due course cows and buffaloes. Thus I shall become a great man, marry into a noble family, have an heir, ⁵employ a tutor for my son, and as I go in and out shall see him ⁶reading, and in my delight shall take him up in my arms and kiss him.' ⁷ Suiting the action to the word, he stooped: the jar of honey fell to the ground and was broken; ⁸and eggs, chickens, goats, cows, buffaloes, wife, son, tutor, the whole family, floated away with the spilled honey.

Directions.

(1) Turn 'having filled a jar with (it) (102. 1) carried (it) away towards the town to sell'

(2) The word 'soliloquised' should be brought into this sentence from below, and the whole turned thus: '(He) was alone in the way—(he) went on talking in (his) mind (*dil hī dil men*)—he formed this imaginary plan, that,' followed by the *oratio recta*, the verbs in which should be in the Aorist tense, not the Future as in English.

(3) The *junctura* may be varied here by turning the sentence thus: 'In this way having collected a hundred fowls,' etc.

(4) Turn 'then increasing from goats,' etc., *phir bakri'on se barhāte barhāte*, etc. 106.

(5) Translate *bete ke wāste darwāza par ustād naukār rakhūn*. The insertion of *darwāza par* 'at the door,' that is, in the rooms in the entrance portico, is useful with reference to the expression 'going in and out' in the next clause.

(6) 'Reading' means 'reading aloud,' *pukār pukār parhtā hūā*,

but 'see' may be literally translated, because it was the sight of his boy thus occupied which pleased the father.

(7) Turn thus: 'In the idea of taking up the boy his head (on which he was carrying the honey) stooped.'

(8) Precisely as in English; but see 'for the whole family,' **25** and for the last clause omit the word 'spilled,' and say 'floated away in that very honey' (*bah-jânâ*).

7.

¹A poor man suddenly became great. ²Whatever he put his hand to prospered and all his commercial ventures turned out well. ³He was in the habit of lauding his own wise management as the chief agent in the creation of his wealth. 'In a certain year,' he used to say, 'I bought up cotton ⁴in the expectation that war would break out in America and that the price would rise. ⁵My anticipations were realised. ⁶A certain village which I purchased was a losing concern at the time, but now, in consequence of my administration, there is a surplus revenue of thousands of rupees. I bought ten calves at the Batesur fair, and people thought them dear at the price, but I sold them in Rajwâra ⁷for four times what I gave.' ⁸And thus he would go on quoting instances by the thousand. ⁹After a time fortune turned and he became the victim of bad luck. In two years he was again a pauper. His houses began to tumble down; his tenants paid no rent; no rain fell in the village, and no corn was grown; ¹⁰cows, buffaloes, horses, camels died of a murrain; his mansion caught fire and his furniture was destroyed; ¹¹and his money was all stolen. Then he abused Fate; ¹²but Fate said: 'Ungrateful wretch, ¹³you

referred all your prosperity to your own wise management, and now you blame me for your adversity.'

Directions.

(1) 'Suddenly' cannot be translated here by the ordinary Hindustani adverbs *yak-â-yak*, or *nâgâh*, or *bât kî bât men*, for it means 'comparatively soon' with reference to the circumstances told below. *Thore dinon men*, placed in the middle of the sentence is best. For 'great,' the somewhat exaggerated phrase *amîr-kabîr* is better than plain *barâ* in this connection; and it is good style to balance this double term by a slight extension of the subject. We shall have, therefore, *ek garîb aur muflis ôdmî thore dinon men amîr-kabîr bangayâ*. Compared with *hogayâ*, *bangayâ* implies a power behind, in accordance with the teaching of the Apologue.

(2) Turn this by collateral clauses, each beginning with the Relative, as—'in what work (he) was putting (his) hand, profit was—what commerce (he) was doing, (to him) advantage was being received.' Omit the auxiliary of the Past Imperfect in all these verbs, it being obvious from the opening sentence that past time is spoken of. Comp. Piece 3. Dir. 1.

(3) Again omit the auxiliary *thâ*. Avoid the translation of 'wise' by the use of two nouns, 'wisdom and management,' and begin the *oratio recta* with the clause 'as the chief agent,' *ki main ne*, etc. omitting 'he used to say' in the next sentence. Comp. 145. 7.

(4) Turn thus, by way of adding force to the egotism, 'and I understood that,' etc. (*samajh-lenâ*). Use the future tense in the subordinate clauses.

(5) Turn 'Accordingly as I thought (Past Remote), so indeed it came to pass.' *Jaisâ waisâ*. See 135.

(6) Turn 'When I bought a certain village there was a loss (*hâshtra*) in it every year. I so managed that now,' etc.

(7) *Chaugure dâmon par*.

(8) Turn 'and he continued-describing thousands of examples of this tenour (*tarah*) before the people.'

(9) This may be put as follows: 'After some days the turning of fortune and bad-luck surrounded him.'

(10) Turn 'such a murrain came that all his cows, etc., perished,' but place the subjects of the subordinate clause first, after the manner of 150. 4.

(11) Effect the *junctura* here by a relative clause, *jo kuchh naqd thā . . .*

(12) Omit 'but,' and with reference to the *burā kahnā* of the preceding clause say 'Fate hearing himself abused' (*apnī burā'ī sunkar*). Comp. 87. 1.

(13) This will be most idiomatically turned by the use of two relative compound sentences, *jitnī behtarī*, etc., *jis qadr burā'ī*, etc being the respective commencements.

8.

¹ A traveller in the desert was sorely pressed by hunger, and ² seeing a date-palm with ripe dates upon it ³ put a rope round his feet and climbed the tree. When he arrived at the top, the rope became detached from his feet and fell to the ground. ⁴ In this plight, his limbs refused their office and the man forgot to pluck his dates. He shouted and shouted; ⁵ not a soul was visible. He felt convinced that his end was come; ⁶ there was no rope to descend by; nobody was in sight to help him; ⁷ he could not cling to the tree for ever; in another moment he must fall and be dashed in pieces. In his despair he vowed ⁸ that if he reached the ground alive he would sacrifice a she-camel when he got home. On this he began cautiously to slide down the stem. ⁹ When he was nicely half-way down, he changed his mind. It occurred to him that the camel was pregnant, and that it would be wrong to sacrifice her; he would kill a cow-buffalo instead. ¹⁰ Sliding down a little farther, he reflected that the cow was in milk; her too it would be a waste to sacrifice—a goat would do as well. ¹¹ He was now close to the ground, and gave up ¹² the idea of the goat. ¹³ The goat, he remembered,

gave two *seers* of milk and threw three kids twice in the year—it would be hard to find such another goat; the object was to sacrifice a life of some kind, ¹⁴ and a fowl would answer the purpose. ¹⁵ When he reached the ground, he begrudged the fowl, though he told himself that it was wicked to break his vow, and that, having promised a life, he was bound to give one. ¹⁶ Just then Satan suggested to him that he might catch a louse in his breeches and pay his vow with that. ¹⁷ So he quickly found and cracked his louse: and thus what was a camel at the top of the tree became first a buffalo, then a goat, then a fowl, and then a louse; and in this last shape was sacrificed to God.

Directions.

(1) As in former examples, begin with a simple sentence, and omit the conjunction 'and.' Avoid the Passive, and say 'to a traveller . . . violent hunger was known.' For the adjective see **25**.

(2) Turn thus: '(He) looked and (to) red ripe (*lâl lâl*) dates are hanging on a date-tree.'

(3) Begin fresh sentence with 'this person,' etc. For 'rope' say skein or ring of rope, *rassî kî ântî*, descriptive of the mode in which natives ascend a branchless tree. See also **50**, 1.

(4) 'In this plight,' *yeh hâl dekhkar*, and see also **68**, 3. In place of 'refused their office' use the idiomatic *phûl-jânâ* 'to swell,' and thus become incapable of motion; and *bhûl-jânâ* in the next clause, as an echo of the first verb.

(5) Our phrase here is impossible in Hindustani. Turn 'up to the range of vision there was no trace of a human being,' *âdam-zâd*.

(6) Begin here with the *oratio recta*, connecting it with the previous clause by *ki*.

(7) Put this interrogatively, 'How long shall I remain clinging to the date?' Proceed thus: 'some short time (*dam*) passes, when (*ki*) I have fallen and been dashed in pieces.' For this realisation of the Future, see **162**. 'And' is here the *aur* of simultaneity See **186**.

(8) Turn: 'in this state of despair he vowed that,' followed by the *oratio recta*. 'On this' in the next clause will, therefore, be *yeh kalkar*.

(9) Turn thus: 'he descended half-way nicely' (Picce 3. Dir. 5 above); then his intention (*nîyat*) changed, and he thought that,' followed by the *oratio recta*.

(10) Turn 'then (*phir*) he slid a little farther and thought,' etc.

(11) Effect the *junctura* here by *yahân tak ki*.

(12) The Hindustani idiom is *bakrê kê irâda* 'his intention as to the goat.'

(13) Continue the sentence with 'and thought that' with the *oratio recta* down to 'purpose,' as follows: 'The goat is of two sers milk, every sixth month (she) gives three young ones,' etc.

(14) Simply 'a fowl is enough.'

(15) Turn thus: 'having reached the ground, desire of the fowl came, and he began to say,' etc.

(16) 'Just then,' *itne men*; but the interruption is unnecessary. The suggestion may be put in the Imperative 2nd pers. sing.

(17) Turn 'he having quickly (*jhat*) got out (*nikâl*) a louse cracked (it)' (*chat mâr-dená*), the jingle of *jhat* and *chat* giving point to the expression. The last clause is 'and that she-camel, which was at the top of the tree, becoming first a buffalo, then, etc., was killed in the way of God' (*khudâ kê râh men*).

9.

¹ Once on a time all the Members of the body—hand, foot, mouth, tongue, teeth, throat, etc.—mutinied against their king, the Belly. ² They made out that they were over-tasked, and that he had no right to keep them in subjection. The hand said he was ³ tired of working for the Belly, ⁴ now splitting wood, now carrying loads. The foot said he was fatigued with running errands. The mouth said the Belly had turned him into a mill. In short, every member had a complaint to make; and all agreed that they would serve the Belly no longer.

⁵ The army having thus swerved from its allegiance, King Belly began to suffer all kinds of inconvenience. ⁶ The hand would not reach for water when the Belly was thirsty, nor the foot stir to fetch it. When he was hungry, the hand would not break the bread nor the mouth receive it. ⁷ He then stopped the army's pay and allowances, and suspended the issue of the blood ration. ⁸ The Mutineers began to starve and lose their vigour; ⁹ and at last in despair presented themselves before His Majesty, were pardoned, and resumed service on the old terms.

Directions.

(1) For the method of dealing with a plurality of subjects see **16.** (2).

(2) This may be expanded as follows: 'and all agreed among themselves that—See! we are all engaged in his service night and day, and the belly keeps us in his slavery without reason.'

(3) See **108.**

(4) Turn 'Sometimes I have to split wood, sometimes,' etc., and see **51.** 2.

(5) Turn as follows: 'When all this army,' etc.

(6) Begin with the temporal clause, as in the next sentence. 'The hand would not reach for water' is 'the hand was not moving (*hilmā*) to take water'; and similarly, 'the foot was not moving (*chālmā*) to the water-stand.' The auxiliary *thā* may be omitted here, and in the next sentence, as in former examples.

(7) The noun is here preferable to the pronoun in Hindustani. Translate 'allowances' by *jāgīr*, an estate given in consideration of military service. 'Suspend issue,' *band-karnā*.

(8) Turn thus: 'the army of mutineers began to die of hunger and every soldier became weak.'

(9) Turn thus: 'at last in despair (*majbūr hokar*) all the members being present in the belly's presence (*hazir and huzūr*) got (their) fault pardoned,' etc. 'On the old terms,' *ba-dastūr-i-sūbiq*

10.

¹ A tortoise who was bound on a journey was on the look out for a companion of his travels. A hare chanced to be going in the same direction, and the tortoise proposed ² that they should travel together. ³ The hare could not help laughing. 'You idiot,' said he, ⁴ 'what comparison is there between you, a sluggish unwieldy crawler at the rate of a span for hours, and me, who rush like lightning and fly like the wind!' ⁵ I should like to know how we can keep company.' 'True,' replied the tortoise; 'but, please God, I shall reach the end of the stage before you do. If you do not think so, ⁶ I am open to a bet.' So they agreed that whichever lost should have his ears cut off. ⁷ The tortoise started at his own deliberate pace, and the hare was out of sight in a couple of bounds. ⁸ When he had gone a short way, the latter reflected that he had already travelled a distance which the other could hardly make up by the evening. Why should he hurry? It would be well to have a sleep; and to sleep he went. Hours after, the tortoise dragged himself slowly up, and, seeing his rival asleep, quietly went on. ⁹ Late at night the hare woke up, and, seeing nothing of the tortoise, said to himself ¹⁰ that Mr. Slow-pace had not yet arrived; he would, therefore, go on and put up in the *serai*: ¹¹ no doubt friend Tortoise would arrive on the morrow. ¹² He had no sooner entered the *serai* than lo! there was the tortoise. ¹³ 'Now for your ears, my fine fellow!' cried the tortoise, as soon as he saw him; ¹⁴ but the hare tucked in his tail and tore off at such a pace that he is tearing about to the present day in dread for his ears.

Directions.

(1) Hindustani, like Latin, avoids the *parenthetical* relative clause, which is so convenient in English, because it is apt to bring the subordinate and principal verbs together. Hence, it is best to turn the initial sentence thus: 'To a tortoise a journey was on-the-tapis (*darpesh*); search of this was that (if I) get a companion then (1) may travel.'

(2) *Oratio recta*, and see 18. 8 for the form of expression.

(3) See 150. 1.

(4) See 187. 3, for the general idiom. 'Crawler at the rate of a span for hours' may be turned by the aid of the Past Conjunctive Participle repeated. 'Crawling and crawling in *pahars* a span (of) land.' Omit 'who' in the next clause. 'Fly' may be literally translated by *urnâ*, or better still by the phrase *farrâte lenâ*.

(5) See 27. 15. 'I should like to know' may be translated by *bhalâ*.

(6) Turn 'pray make a bet,' and proceed 'accordingly this was the bet, that who loses (*hârnâ*) his ears be cut off.'

(7) Avoid the adjective by using the adverb *âhista* (bis).

(8) Use the Past Conjunctive Participle, and put the reflections of the hare in the *oratio recta* down to 'sleep.' There is nothing in Hindustani to correspond to the 'latter' and the 'former.' Either repeat the noun, or use the demonstrative pronouns, taking care to be consistent in the application of *yeh* or *woh*. The verbs will be in the Aorist throughout. Begin the reflections with *jitnâ*, and the rest is easy. For 'already' see 77. 11.

(9) See 114. 5.

(10) *Oratio recta*. 'Goodness! (*allah re*) Slow-paced Mr. Tortoise (pl.) has not yet arrived!' For the verb use the ceremonious term which occurs in 198. 2.

(11) 'No doubt would arrive,' *â ht jâenge*.

(12) Begin with *jaun*. See 149.

(13) Turn thus: 'on seeing the hare the tortoise said, "Please bring (your) ears, my fine fellow,"' *lâ'iye hazrat kân*, the order of the words being purposely pointed and emphatic.

(14) The Hindustani *junctura* dispenses with 'but.' 'In dread for his ears,' *kânôn ke dar ke mâre*.

11.

¹ The Sun and the Wind once fell to arguing which was the strongest. The Wind said ² she could tear up and toss away mighty trees and grand buildings, and even mountains; she could create tempests on the ocean and sink ships, ³ turn day to night, ⁴ and with a mere shudder stop the business of the world. The Sun said nothing could withstand his heat; mountains took fire, ⁵ tons of ice were melted, the very ocean boiled; ⁶ and if any man dared confront him he simply scorched his face. At last they agreed to try their strength upon some special object. ⁷ The victim was a poor traveller wearing a cloak; and the test was, which could make him take it off. The Wind set to rage, and, filling the cloak, ⁸ lifted the traveller off his feet; but he only wrapped it the more closely round him. Then the Sun gently ⁹ put forth his warmth, and by-and-by the traveller doffed his cloak, ¹⁰ and the Sun was master of the field.

Directions.

(1) The initial sentence may be rendered conveniently here by two collateral clauses; as, 'Once between the Sun and the Wind an argument befel (*ho-parrá*): each was calling himself strong.'

(2) *Oratio recta*, 'I am tearing up,' etc.

(3) Expand here 'becoming a storm I am making day night.'

(4) The *junctura* is here best effected by a *tempora* clause; thus, 'When I shudder a little, I stop the whole work of the world.'

(5) 'Tons of ice (*lákhn man barf*) melting become water' (verb in sing.).

(6) Effect the *junctura* as above (4) by way of rhetorical correspondence.

(7) Turn thus: 'A poor traveller's misfortune (*shāmat*) came—he was going along dressed in a cloak: this was the condition that, Let us see who can make him take off his cloak.' Potential compound of double Causal verb.

(8) Use the compound *le-urnā*.

(9) 'Put forth his warmth,' *dhāp nikāli*. See 13. 2.

(10) Turn thus: 'and the field remained (in) the Sun's hand.'

12.

¹ A Wolf, a Fox, and an Ass were conversing together on the instability of the present world. ² They came to the conclusion that it would be the right thing to confess their sins at the shrine of some holy man and repent of their misdeeds. There was a saint's tomb in the forest, and, arrived here, each began to declare his sins.

The Wolf said: 'Alas! ³ how can I hope for pardon?

⁴ My hair stands on end when I recall one particular piece of cruelty. There was a confounded goat which had four kids, ⁵ and she used to leave these and wander about to people's houses in search of food. ⁶ I disapproved of the goat's unkindness in thus neglecting her young ones, and I killed her. ⁷ Then I reflected that the kids would certainly die without their mother. Why should they suffer such a misfortune? And God knows this was my sole reason for eating them up as well.'

⁸ With this the Wolf began to weep.

(To be continued.)

Directions.

(1) As in the last piece, the first sentence may be rendered in two clauses. Insert in the first 'all three seated,' by way of sum-

mation. The second clause may run, 'there was mention of the world's instability.'

(2) The idea of 'conclusion' may be conveyed by turning the phrase thus: 'At length they agreed (*salâh karnâ*) that,' followed by the *oratio recta*, but omitting the clause 'it would be the right thing,' because the verb chosen is sufficiently expressive.

(3) Turn 'How will my pardon be?'

(4) Turn thus: 'I have committed one such tyranny, that, when I remember it, my hair,' etc.

(5) Use the Past Conjunctive Participle, with Continuative form **126** for the second verb. 'In search of food' may be rendered here *apnâ pet bharne ke li'e*.

(6) Turn thus: 'This unkindness of the goat in that (*ki*) she was not taking care, etc. . . . was displeasing to me.'

(7) As always, put the reflections in the *oratio recta*, the first verb in the Future, and the second in **126** Aorist.

(8) See Piece **4. 10** above.

13.

(Continued.)

The Fox said: ¹ 'Do not grieve, my good tender-hearted friend. Though you did kill the goat and her kids, God looks to the motive, and ² your motive was righteous on both occasions. The goat deserved death for neglecting her young ones; and in killing them too I feel sure ³ you had no thought of self. You saved them from orphanage and the sad fate of being motherless, and may certainly hope for a reward in Heaven. ⁴ My sad case, on the other hand, is really difficult. What is to become of me on the Day of Judgment, or how I can expect to be pardoned, I do not know. ⁵ Hell itself would be scared at something which I did. Somebody had reared a lot of fowls, and the wretches were always quarrelling and screeching and making a noise; ⁶ the neighbours were worried to death; the fowls

dirtied not only ⁷ their own place but the whole quarter; ⁸ their filth and stench were everywhere; ⁹ and they had the impertinence to drink water out of the citizens' plates and dishes. ¹⁰ It was the daily complaint. ¹¹ My soul was vexed at hearing of these annoyances, and one day when I could bear it no longer I went to the fowl-house and ¹² made a clean sweep of all the fowls.' With this the Fox began ¹³ to shed floods of tears. 'My good lady,' said the Wolf, 'why weep so bitterly? You have done nothing wrong. The fowls one and all deserved their punishment; and in putting them to death ¹⁴ you have won the guerdon of a safe entrance into Paradise.'

(*To be continued.*)

Directions.

(1) Place the vocative first with *ae* initiatory, and expand the verb to balance the double epithets by turning 'do not weep and do not lament' (2nd pers. sing.).

(2) Turn 'in your motive was goodness.'

(3) Turn 'there was no object of your own,' *terâ kuchh apnâ matlab na thâ*.

(4) The point of this clause may be given in Hindustani by turning 'the difficulty indeed is of unfortunate me,' in which the particle *to* serves for 'on the other hand.' In the next sentence, the final 'I do not know' may be idiomatically given by placing *dekhî'e* at the beginning.

(5) Turn as follows: 'I have done such a deed that even Hell will seek refuge from me.'

(6) Use here the phrase given in **190. 4.**

(7) 'Their own place,' that is, the fowl-house, and translate accordingly.

(8) The proper way to turn this is, 'Wherever you look, dung; wherever you go, stench.' For the use of the Aorist, see **193. 10**

(9) Turn 'and these fowls were so ill-mannered that they were drinking water in the crockery of the people of the quarter.'

(10) The Continuative form *hââ karnâ* should be used here.

(11) This kind of phrase can only be met by the use of some corresponding idiom, such as *kalejlâ pak-uthnâ*; and for 'hearing' recollect the idiom noticed at 106.

(12) Similarly for this phrase, the meaning may be expressed by 'tearing them in pieces I swept the platter clean,' *safâ chat kardâldâ*.

(13) Here, too, either use the phrase *âth âth ânsû ronâ* or *betâhâshâ ronâ* 'to weep unrestrainedly.'

(14) Turn as follows: 'you have won such a reward (*sawâb*) that you will go (*chalâ jânâ*) into Paradise without account.'

14.

(Concluded.)

Then the Wolf and the Fox told the Ass to declare his misdeeds. The Ass said: 'I have neither claws ¹ to rend with nor teeth to bite with. In my whole life ² I have only twice done wrong. Once, when I was very hungry and carrying a load of grass, I took a little of it without my master's leave. Another day, as I was going along, the boys began to torment me, and I lashed out at one of them, but ³ no one was kicked. Nevertheless, I admit that I was wrong.'

The Wolf said: 'You villain! ⁴Two such enormities, and yet you hope for pardon! You embezzled your master's property, and ate grass ⁵ for want of which there is no knowing how many animals died of hunger. ⁶You lashed out, as you say, at a poor boy. If the boy had been killed, ⁷a life would have been lost, and his parents and relations, a whole family, in fact, would have perished of grief.'

The Fox said: 'Verily, such sins as these are unpardonable. I never heard such a tale before. This Ass is not merely a sinner, ⁸ but an ingrate, a thief, and an assassin, and as such is worthy of death.'

On this, the Wolf and the Fox seized upon the Ass and tore him in pieces.

Directions.

(1) It is necessary to insert 'anyone' after each of the two verbs, 'with' being omitted.

(2) Turn 'by me two faults were done (*hûá*)'; and in correspondence with this translate 'once' by *ek to yeh ki ek din*, etc., and 'another day' by *dusre, ek roz*, etc.

(3) For the idiom here see **52.** 15, viz. *ke* for *ko*.

(4) An illustration of this mode of expression occurs at **187.** 4. In order to express 'enormities' and emphasise the *two*, translate *aise bare bare ikhatte do do gunâh*.

(5) Turn 'from which (it is) not known how many,' etc.

(6) Repeat the ass's words with alteration of Pronoun, and omit 'as you say.'

(7) Avoid the Passive by saying 'there would have been loss of a life' (*hûá thâ*). Comp. Piece **I.** *Dir.* 7.

(8) Turn thus: 'but (*baikê*) on account of being a sinner, etc. is worthy of death.'

SECTION II.

EASY NARRATIVES FROM INDIAN HISTORY.

1.

¹ European nations were for long ages unacquainted with a maritime route to India. ² Commerce in India itself was carried on with the neighbouring countries of Persia (*Irân*), Arabia ('*Arab*), Egypt (*Misr*), and China (*Chîn*) only, ³ navigation being confined to the Arabian Sea and the Bay of Bengal. The mariners never ventured out into the open sea, ⁴ and were not likely to pass round Africa to the Atlantic. ⁵ But the treasures of India, conveyed by sea to Egypt and Bussorah (*Basra*), and thence overland to Europe, were a source of so much profit, that ⁶ the discovery of a direct route became a passion with Europeans. ⁷ Some, believing that the earth was round, sailed westwards and found themselves brought up by the American coast. Others, under the impression that the land was surrounded by water on all sides, coasted northwards, and came to a standstill in the frozen waters of the Arctic Ocean. Others again, bethinking themselves that India was to the east of Africa, attempted to sail round that continent, ⁸ but were driven back by tempests, and named the point of their retreat the Cape of Storms. ⁹ At length, in 1497 A.D., Emmanuel, King of Portugal, sent out an expedition of three vessels under Vasco da Gama, ¹⁰ who made light of the dangerous Cape, and, after a voyage of eleven months, cast anchor off Calicut (*Kallikôt*) on the Malabar (*Malebâr*) coast.

Directions.

(1) The initial sentence may take the form suggested at **8** (1) in the preceding section.

(2) Give greater personality to this by saying 'people' rather than 'neighbouring countries,' and express 'people' by the affix *wâlâ*, in the plural, attached to the country last named in the list.

(3) Begin a fresh clause here and arrange the clauses in the following manner :—' People (*log*) were sailing their ships as far as the gulfs of A. and B.—thinking the sea (to be) a shoreless ocean they were not stepping outside those gulfs,' omitting the auxiliaries of the Past Imperfect, because *thê* will have been mentioned in the preceding sentence.

(4) This terse sentence may be most effectively turned by placing it in the interrogative form, and using the Past Conditional; as, 'When could they have had the spirit?' etc. See **174. 4**.

(5) *Magar* immediately followed by a relative clause.

(6) Turn 'Europeans were remaining very enthusiastic in finding,' etc.

(7) Express this and the similar beginnings of the next two sentences by *koî yeh samajhkar ki*, varying *samajhkar* by *sochkar*, or *ikhayâl se*. The auxiliaries of the Past Imperfects may be omitted throughout.

(8) Turn 'And having gone half-way on account of storms were turning (*mur-ând*) back, and were calling the name of that place *Râs-tûfân*.'

(9) The *junctura* may here be effected by *yahân tak ki*. See last Sect. **8. 11**.

(10) Conclude with a fresh sentence in the following form :—'Accordingly he thought nothing either of the storms or the Cape of Storms, going on and on (**106**) rounding Africa in a period of eleven months,' etc.

2.

¹ Following the example of the Portuguese (*Portugál-wâle*), the Dutch (*Dach*) and the French (*Farâsîs*) began to voyage hitherwards; ² and it was hardly possible that the English (*Angrez*) should remain inactive. ³ Au

association of merchants was formed in London in 1599 A.D., with a capital of thirty lakhs, and a charter was granted them by Queen Elizabeth, which secured a fifteen years' monopoly of the eastern trade. ⁴ Such an association is called a 'company' in English: hence the name 'East India Company.' ⁵ The shareholders held quarterly meetings known as the 'Court of Proprietors,' ⁶ and those of them who held shares of five thousand rupees or more were entitled to vote, pass laws and regulations, and declare dividends. ⁷ The general superintendence was vested in a body of twenty-four proprietors, who held shares to the amount of not less than twenty thousand each. These were called the 'Court of Directors,' and were presided over by a 'Chairman.' ⁸ The Company's Indian possessions were gradually known as the Presidencies of Calcutta, Bombay, and Madras, and each of these was ruled by a 'President' in 'Council.'

⁹ At that time the Company's servants were divided into four grades, viz., Writers, up to five years' residence in India; Factors, from five to eight years; Junior Merchants, from eight to eleven years; and Senior Merchants, from eleven years upwards; and from these latter the 'Members of Council' were selected.

Directions.

(1) See for this idiom **130. 3.**

(2) Put this clause interrogatively, much in the same manner as was suggested in Note (4) to last Piece.

(3) The best way to reproduce this sentence will be gathered from the following skeleton form:—Some London merchants made an association and collected a capital, and received a charter to the

effect that for fifteen years no fellow-countryman be allowed, etc. The student will observe that the Passives are avoided, and that 'monopoly,' for which there is no corresponding term in the language, is paraphrased.

(4) The words in guillemets are to be transliterated

(5) Begin with relative clause as follows:—'The assembly of shareholders which,' etc. After the transliteration of Court of Proprietors add the literal meaning in Hindustani.

(6) The *junctura* is here: 'In this assembly the person who,' etc.

(7) Considerable alteration will be found necessary to avoid the English Passives. In skeleton form: 'For general superintendence (130. 6). . . the twenty-four men whom they were appointing, etc. . . . their title was . . .; and the shareholder who had less than . . . could not be chosen for the "Directory"; and they called the president of this "Court" "Chairman."'

(8) Turn thus: 'In India gradually three Presidencies became which are known by the name of, etc., and in the three three "President" with their respective "Council" began to dwell.' For 'respective' see 44. II.

(9) For 'Company' say *sirkâr kampanî*. Omit 'viz.' and use *ek, dâsre, tîsre, chauthê* for the several descriptive clauses.

3.

In 1715 A.D. the President of Calcutta sent two Factors with presents ¹ on an embassy to the Court of Farrukhsiyar. His ² Majesty was then labouring under a severe illness, and, as luck would have it, was cured by a Dr. Hamilton who accompanied the envoys. For this service he was desired to name his own reward. He asked nothing for himself, but ³ on the Company's behalf besought the imperial permission to purchase thirty-seven townships in Bengal, with the privilege of introducing and conveying merchandise free of search and duty. ⁴ We admire Dr. Hamilton's magnanimity

in preferring his country's interest to his own. ⁵India in those days exported chintz and cotton cloth to England, ⁶ and the object of the Company's servants in purchasing territory in the neighbourhood of Calcutta was to settle there a sufficient number of weavers to save them the trouble of bringing in cloth and chintz from remote villages. ⁷Marvellous are God's ways! ⁸The Indian weavers have remained stationary, and English enterprise has won possession of the export trade to India. ⁹The expected acquisition of territory was frustrated for the time by the Subahdâr of Bengal, ¹⁰ who prohibited the owners from selling their landed property. ¹¹But the permission of free trade materially affected his interests, for the President conveyed not only the Company's goods under his seal and signature free of search and duty, but also his own and his friends' merchandise.

Directions.

(1) 'On an embassy' should be personally expressed 'in the way of ambassadors,' *ba-taur elchî'on ke*. See **150. 6**.

(2) The next two sentences may be combined as follows:—'At that time the Emperor was very ill, but when, as luck would have it, the Emperor recovered under the treatment of Dr. H., who accompanied the envoys, he commanded that—Ask your reward, what you ask you shall have for the asking.' Our phrase 'as luck would have it' may be turned by *husn-ittifâq se*. The use of the *oratio recta* in the final clause adds much to the force of the narrative.

(3) The *oratio recta* again: 'If Your Highness approves, then let leave, etc. be received by the Company, and whatever goods of the C. are despatched let them remain exempt from search on account of duty.' The Passives here are avoided by the use of the verbs

milnâ and *rawâna honâ*, the latter of which should be in the Continuative form.

(4) The idiomatic rendering is, '(If) you ask the truth, Dr. H. did a work of great magnanimity in that he,' etc. See 166. 1.

(5) Turn thus: 'In those days from India chintz, etc. was much going' (Continuative).

(6) Effect the *junctura* here by *chunânchi*. The final clause of this sentence may be turned 'that they may not again have to go about from village to village (*gâ'on gâ'on phirnâ*), in search of cloths.'

(7) A common phrase is *kyâ shân 'izadî hai*, followed by *ki*.

(8) Turn thus: 'The weavers here remained the same weavers, and Englishmen becoming experts in this art instead (*ulte*) themselves began to bring,' etc.

(9) Avoid the passive construction by making the *subahdâr* the subject of the verb, and express 'expected' by placing 'territory' (*zamîndârî to*) at the beginning of the sentence.

(10) The relative clause here is not in accordance with the idiom of the language. An appositive clause introduced by *ya'ntî*, 'i.e.,' is the best resource. Translate 'owners' by *zamîndâr*, and then 'landed property' may be omitted.

(11) Turn thus: 'but from the C.'s goods becoming exempt from duty he had much loss, for the P., besides the C.'s goods, was making signature of exemption of,' etc.

4.

Sirâjuddaula then sent ¹ a verbal message to the English prohibiting the strengthening of the Fort; ² and, being wild at their contemptuous disregard of his order, commenced hostilities by seizing the Factory at Kâsimbâzâr. He next laid siege to the Fort of Calcutta, ³ which was held at that time by less than a hundred men. As there seemed no hope of saving the Fort, many of the English community followed Governor Drake's example and took refuge on board ship; and

those who remained were taken prisoners next day by the Nawwab's troops. ⁴ Mr. Holwell, who was the officer in command, was brought handcuffed into the Nawwab's presence, but was at once released from this indignity and assured by Sirájuddaula that he and his men should be unharmed. At night, however, ⁵ in default of other accommodation, the Nawwab's men confined their prisoners, one hundred and forty-six in number, in a chamber, ⁶ henceforth known in English as the 'Black Hole,' which was only eighteen feet long by fourteen broad. ⁷ Of that night the prisoners alone could tell the horrors. Many of them were wounded, many were intoxicated, ⁸ the heat and thirst were intolerable; and when the door was opened in the morning only 'twenty-three came out alive, ⁹ and they more like dead than living men.

Directions.

(1) Turn this by saying 'Sent word by the mouth of a messenger' (**34.** 3), followed by the prohibition directly expressed.

(2) The description is best carried on in Hindustani thus: 'The E. paid no attention to this order (*bát*); then S.'s blood boiled, and being angry, he first, etc. . . . and after that,' etc. (down to 'Calcutta').

(3) See last Piece, Note (10). In this instance, begin the new clause with *ittifâgan*.

(4) Avoid the passives throughout this sentence by the following arrangement:—'When they brought their (*unke*) officer H. *sâhib* handcuffed before S., then he immediately had the handcuffs opened and said that, "All of you be of good cheer; there shall no harm be yours."'

(5) Turn 'When they found (*milnâ*) no other place for the prisoners to remain in.' See **52.** 5.

(6) Here are two relative clauses, of which the first should be

detached in the form of a fresh sentence, as an additional particular, as follows:—‘They call this chamber in English the “Black Hole,” that is, *kālā bil*.’

(7) The native idiom here is more realistic. ‘Whatever passed on the lives of those prisoners, they indeed (*wohi*) will be knowing.’ Use the Pres. Presump.

(8) Use a double clause, ‘There was violence of heat; thirst was incalculable.’

(9) Turn thus: ‘But their persons (*sūrat*) were worse than even dead men.’

5.

Clive marched from Calcutta with three thousand men and nine guns. Sirājuddaula, ¹ on the other hand, reached Plassy (*Palāsi*) with a force of fifty thousand horse and foot, including forty or fifty Frenchmen, and over forty guns. The battle was fought on the 23rd of May 1757 A.D. ² Before the commencement of the action Sirājuddaula placed his turban at Mīr Ja‘far’s feet and asked his forgiveness. In reply, he advised him ³ to defer the engagement till the next day and to fall back in the meanwhile; and the Dīwān Rai Dallabh also expressed himself in favour of retirement on Murshidabad. ⁴ The army had no sooner begun this movement than the English sprang upon it like leopards on a herd of deer. ⁵ The Nawwab’s men fled, and the pursuit was continued for six miles. ⁶ Such was the victory of Plassy, which may well be called the foundation of the English empire in India. ⁷ Sirājuddaula was unable to stay his flight even at Murshidabad. ⁸ He could trust no one; indeed, How could he? for he had wronged all. ⁹ He fled towards Rajmahal with one of his Begans and a eunuch, but was recognised near that

place by a *Faqîr* whose nose and ears he had ordered to be cut off on some previous occasion, and who now at once reported his discovery to the Governor of the District. This man, a brother of Mir Ja'far, sent the Nawwab back a prisoner to Murshidabad. ¹⁰ Mir Ja'far was disposed to clemency, but his son, the hard-hearted Mîran, had the captive put to death ¹¹ without his father's knowledge

Directions.

(1) Express this by *ûdhar se* at the beginning of the sentence, in correspondence with the foregoing *Kalkatta se*.

(2) *Pahle to* will suffice for the first six words.

(3) Use the *oratio recta* here, and in the next clause.

(4) Turn this sentence in the fashion of **187. 2.**

(5) Use *fauj* for 'men,' and insert *kampanî kî fauj* in the next clause as the agents in the pursuit. Turn the second verb 'making pursuit came along.' See **121.**

(6) Turn thus: 'By this same victory of Plassy, one may say (*goyâ*), the foundation of the English rule was established.'

(7) Turn thus: 'Even then S.'s feet were not planted in M.'

(8) This sentence is difficult, and requires the use of the Past Conditional in the second clause, as follows:—'Trust indeed of anyone was not to him (*thâ kî nahîn*), and trust could have been (*ho-saktâ*) then to him, had he done good (*bhalâ'î kî hotî*) with anyone.' (See **(170)** Insert *jab* after *ki* in last clause.

(9) Introduce this sentence by *nâchâr*. In the second clause avoid the passive by making *faqîr* the subject of the verb, immediately followed by the first relative clause in parenthesis. The second relative clause should be detached as a new sentence.

(10) This may be turned in imitation of the idiom exemplified at **201. 9** by inserting *to khair* after M. J.

(11) Turn 'without informing his father.' See **96.**

6.

¹ Mysore (*Maisûr*) was ruled at this period by Haider 'Ali. ² This man, whose father had risen from a common soldier to a high rank in the service of the Nawwab of Sira, became conspicuous for his daring valour in the army of the Mysore Diwan; and eventually pensioned off the ruling Raja and himself became sovereign of the country. The discovery of a hidden treasure at Bidnaur further increased his resources, and he began to extend his dominions on all sides. In the year 1767 A.D. Nizam Ali, accompanied by an English contingent, according to an existing treaty, made an attack upon Mysore; and Haider, being defeated by the English, formed a junction with ³ the former. ⁴ The confederates, with an army of seventy thousand against twelve thousand English, were defeated with a loss of sixty-four guns. Hereupon, the Nizam made terms with the English; but Haider Ali still maintained hostilities, ⁵ sometimes losing and sometimes gaining ground, till at last he too made peace with the Company and ⁶ concluded an offensive and defensive alliance on the basis of mutual restorations.

Directions.

(1) See above, Introductory Remarks, par. 7. (10).

(2) If the English order of clauses were copied here, the subject would be too far removed from the principal verb 'became,' which in Hindustani must be placed at the end of the sentence. The best plan is to break up the sentence into two collateral clauses, thus:—'This man's father had risen,' etc., followed by 'He himself remaining (106) in the army of D. of M., and doing work of

bravery and manliness, increased so much that he,' etc. Observe in this the way in which the epithet 'daring' (see 101. (1), is got rid of, and the adverb 'eventually' expressed. 'Ruling Raja' may be simply translated *wahân kâ rājâ*, and 'became' in the last clause may be forcibly expressed by the compound *ban-baiṭhnâ*.

(3) Nizam Ali was Subahdar of the Deccan, hence instead of the 'former' use the term *sûbahdâr*.

(4) This sentence is not easy to dispose of, though the terms are simple. Turn as follows: 'Then these two, acting in concert (*muttafiq hokar*), encountered the English with an army of seventy thousand, but the E. with an army of twelve thousand beat them all and took sixty-four guns.'

(5) Turn thus: 'In these hostilities sometimes his loss was taking place (*hojânâ*), sometimes (the loss) of the English,' and connect this with the next sentence by *yahân tak ki*. Comp. last Sect. 8. (11).

(6) Expand this difficult clause as follows:—'Both sides (*dra-fain*), who the provinces of which had taken, those they restored, and both together for their respective protection made a treaty of mutual assistance.' 'Assistance' is here *mo'âwanat*, this form of verbal being expressive of reciprocity. See App. A, Form III.

7.

Tippoo (*Tîpû*) had made peace with the Company ¹ under the pressure of necessity, and ² it was not strange that he still cherished feelings of hostility. The Governor-General had proof that he was corresponding with the French, with the object of obtaining their assistance in his designs; ³ and, being a man of great determination, he at once issued orders for the assembling of an army at Madras, and ⁴ gave Tippoo the choice of two alternatives, viz., either the cession of his territory on the Malabar coast to meet the expenses of the concentration of the troops, an undertaking to give up all communication with the French and to expel all French-

men from his dominions, the admission of a British Resident at the Court of Mysore, ⁵ or, on the other hand, war. ⁶ Tippoo having vouchsafed no reply to these demands, the Company's forces crossed the frontier on the Madras and Bombay sides. ⁷ The Nawwab of Haiderabad sent an auxiliary force, but ⁸ the Peshwa was induced by Scindhia (*Sendhia*) to hold aloof. Tippoo encountered the English at a distance of forty miles from his capital, and was defeated and fell back.

(*To be continued.*)

Directions.

(1) This phrase may be turned by *majbûr hokar* placed at the beginning of the sentence.

(2) Put this interrogatively, 'What wonder that the fire of hatred remained burning in his bosom?' Comp. **159**. 1.

(3) Begin fresh sentence 'He was,' etc.

(4) Turn thus: 'Wrote word to T.' following this by a statement of the terms offered in the *oratio recta*, the alternatives being either the payment of the expenses, a treaty adverse to the French, the admission of a Resident, or war.

(5) Turn thus: 'or, consider the Company your enemy.'

(6) The form of continuation best suited to the Hindustani idiom is 'When no answer to this came from the side of Tippoo.'

(7) Get rid of the adjective here by saying 'The army of the N. of H. too was companion of the Government in this expedition.'

(8) Turn thus: 'by the tempting of Mahârâj Scindhia the P. was not a sharer in help.'

8.

(*Continued.*)

¹ He assumed that the English army would advance by the same route it came before, and therefore stripped

that part of the country of forage and supplies; but when he found that ² another line of march was taken, he was utterly disheartened, and told his followers that ³ his days were numbered. They said they would die with him. The English at once laid siege to Seringapatam (*Shrîrangapatam*), ⁴ while the allies looked on. The Governor-General in person directed the operations; and on the 4th of May 1799 A.D. the English flag was planted on the walls. Tippoo's corpse was found amongst the slain, and his sons ⁵ surrendered themselves. ⁶ The spoils amounted to nine hundred and twenty-nine cannon and a hundred thousand stand of arms, with ammunition, and more than ten millions in cash and jewels. ⁷ By rights the territory of Tippoo ought to have been partitioned among the victors, but the Governor-General deeming it impolitic to enlarge the Nizam's dominions, divided a portion only between the Company and the Nizam, and assigned the remainder to ⁸ the representative of the Hindû regime who had been dispossessed by Haider Ali, ⁹ on condition that he should maintain a contingent of the Government troops for the safety of the kingdom, at a cost of seven lakhs, and that if the necessity arose, the civil administration of the country should be placed in the hands of English officials.

Directions.

(1) Use the Past Conjunctive Participle in the first clause followed by *ki* with the *oratio recta*, and omit 'and therefore' in the next. 'Stripped,' etc. may be rendered by 'went along destroying.' **121**

(2) Turn thus: 'the English have not come by this road, (and) have chosen another road.'

(3) The corresponding idiom is 'My days are arrived.' The answer of the soldiers may be idiomatically paraphrased 'Where your sweat will fall, our blood will fall,' which occurs in the Hind' original.

(4) A collateral clause in this form: 'The Nawwab's army remained looking at the spectacle.' See 118.

(5) The simple expression *hâzir hâe* 'were in attendance' (in the Governor-General's camp) is sufficiently significant.

(6) Begin by the enumeration of the details, and add 'came into the hands of the English.' See 51. 13.

(7) Form a concessional sentence, and translate 'ought to have been,' etc. by *châh'vê thâ ki*, followed by the Past Conditional.

(8) Turn: 'to the heir of the old Raja of M.,' the title of Raja being a sufficient indication of 'Hindû,' and serving as antecedent to the relative clause 'whom H. A. had turned out thence.'

(9) Turn as follows: 'and had this stipulation made (*karâ-lenâ*) that in future for protection a Government army remain (*rahâ karnâ*), and seven lakhs of rupees yearly expenditure be paid (*adâ hââ karnâ*), and when necessity falls (*purâ*) the Government carry on the administration of the country in its own method.'

9.

Scindhia sought to annex the district of Gohad to his territories, but ¹ the Rana was an ally of the Company and asked for their assistance; and in consequence Captain Popham, who was marching with a small force to join the main army under General Goddard, received orders to drive the Marhattas out of Gohad. Having effected this, Popham seized the Fort of Lahâr and then laid siege to Gwalior, ² one of the most formidable forts in India, perched on the summit of an almost perpendicular rock. The people of those parts believed that, if only ten men were present to roll down stones on the attacking party, ³ no force, however large, could take it by assault; ⁴ and, as the Fort was then held by a thou-

sand picked men of Scindhia's army, well supplied with the materials of war, ⁵ Popham was at a loss how to proceed. Chance befriended him. He got hold of a thief who was in the habit of entering the Fort by a secret foot-path; and by this route, before the morrow's dawn, Popham first and his men close behind, ⁶ by means of ropes and ladders, by driving pegs into the crevices of the rock, and grasping shrubs and roots, ⁷ more in the fashion of monkeys than men, scaled the heights and defences and ⁸ suddenly burst into the stronghold. ⁹ The Marhatta garrison had scarcely risen from their slumbers, when, seeing the enemy like grim death upon them, they lost their wits and abandoned the Fort.

Directions.

(1) It will be convenient to carry down this sentence to 'Gwalior,' so as to detach the descriptive sentence which follows for amalgamation with the next period, as more suitable to the Hindustani idiom. The sentence, then, takes the following form, and this shall be given in full as a good illustration of the Hindustani period: 'But as a treaty of the Rana had been made with (*se*) the Company, therefore he begged aid from the Company, and Captain Popham, who with a small army was going to unite with General Goddard's camp, he immediately on the order of Government arriving drove the Marhattas out of Gohad, and then having conquered their fort Lahâr, went and laid siege to the fort of Gwalior.'

(2) Turn thus: 'This fort on a standing rock was built with such strength and firmness that,' etc.

(3) See **175**.

(4) Begin this sentence with *aur ab to*, and end it at 'war.'

(5) Continue, 'Popham was at a loss by what device he may mount the bill, when (*ki*) by good luck he met with a thief,' etc. See Piece **3**. (2) above.

(6) The *junction* of this period is formed by the use of the Past Conjunctive Participle with each item of the description.

(7) Treat as a parenthesis: 'There was no knowing at the time whether they are men or monkeys.' See last Sect. 14. (5).

(8) The expressive phrases *sab ke sab, bāt kī bāt*, will serve the purpose.

(9) Turn as follows: 'The Marhattas, who suddenly rising from their pallets saw the enemies like death (*ajal*) mounted on (their) heads, at that moment, losing their wits, abandoned (*lhâlî kardenâ*) the fort.'

10.

¹ Jeswant Rao Holkar, Raja of Indore, was now the only chief who declined to acknowledge the authority of the Company. He refused to send a vakeel and did not scruple to plunder their dominions. Reprisals were determined upon, and a small force under the command of Colonel Mouson was sent to engage him; ² but this officer, after having blown up the gates of Tonk, allowed himself to be entangled in the Mukandara Pass and to be hemmed in there by Holkar's army. ³ The force extricated itself with the greatest difficulty, and, after much suffering and loss, fought its way to Agra in a shattered condition. ⁴ Holkar's elation was unbounded. He at once proceeded to lay siege to Dehli with a force of twenty thousand men and thirty guns. The garrison at that time consisted of only eight hundred men with eleven guns; but Ochterlony, the Resident, ⁵ completely baffled the Marhattas, and they decamped, on the news of Lord Lake's approach, ⁶ after a fruitless struggle of nine days' duration.

Directions.

(1) Turn thus: 'Now only one, Jeswant Rao Holkar, Raja of Indore, remained, who neither bowed his head before the Company nor sent in his vakeel, nay more, unscrupulously kept plundering the Government provinces.'

(2) 'But' is not required for the *junction* here. Begin 'The said *sâhib* blew up, etc. . . . but having been misled (P. C. P.), being entangled (P. C. P.), . . . was surrounded by,' etc.

(3) Turn as follows: 'At last the force escaping (P. C. P.) thence with very great difficulties, fighting, struggling (Imp. P.), undergoing (Imp. P.) hundreds of troubles of heat and rains, and suffering (Imp. P.) loss, being shattered (P. C. P.) reached Agra.'

(4) Turn 'What limit was there to Holkar's elation?'

(5) This phrase is best expressed by a proverbial turn, as 'quite set the Marhattas' teeth on edge.'

(6) Turn this similarly: 'having beaten and beaten their heads for nine days'—a sign of despair.

11.

General Lake invested Bhartpur on the 3rd of January 1805. ¹ The first assault was made on the 9th, but the English, on arriving at the edge of the moat found the water ² too deep to be forded, and ³ many men were lost in the attempt. On the 21st the attack was renewed from another side, ⁴ but here the moat proved too broad for the bridge which the attacking force had brought with them, and on their attempting to lengthen it with ladders the whole thing fell into the water, and many perished. A third attack was made next day on another part of the defences, and though ⁵ the Sepoys crossed the moat and mounted the walls, the English soldiers declined to accompany them, and they had to retire. Eight hundred and ninety-four men were killed on this occasion. Next day Lake bitterly upbraided the English soldiers for their disobedience of orders, and these, ⁶ ashamed of their conduct, led a fourth assault; but the defenders had repaired the bastion and wall in the meantime, ⁷ and the attack was foiled with a loss of a thousand men. ⁸ The army was now worn out and

beaten with fatigue, their ammunition was expended and the supplies exhausted, and Lake was forced to withdraw.

Directions.

(1) Contracted collateral clause with the same subject. 'On the 9th (he) attacked.'

(2) Instead of this, say 'chest full deep,' *chhâtî bhar gahrâ*.

(3) Turn 'in this many men were lost (*kâm ânâ*).

(4) Turn as follows: 'But there the moat was so broad that the bridge which they had made and brought (*banâ-lânâ*) fell short (*chhota parnâ*), and when joining on ladders they desired to lengthen it, that bridge fell into the water.'

(5) For 'Sepoys' use *Hindustani sipâhî*, and for 'English soldiers,' *gore* or *gore log* 'white-folk.'

(6) Turn 'having come into a sense-of-shame.'

(7) Turn 'For the attackers no way was found, and more than a thousand men were killed.'

(8) Turn 'People became tired out and disheartened,' etc., and instead of 'and' in the final clause begin with *nâchâr* 'helpless'; the form of verb is that used at 51. 2. Further, as the word 'army' is not reproduced in the first clause, treat the gerund as a transitive (causal) in agreement with *fauj*; thus, *fauj hatâni part*.

12.

At this period Shah Shujâ', grandson of Ahmed Shah Durrani, ¹ was driven from the throne of Kabul by his brother Mahmûd, ² and became for a time the prisoner of Ranjit Singh in the Panjab. Here he was deprived of the famous diamond called the Koh-i-nûr, and after much ill-treatment eventually sought shelter in British territory. ³ Mahmûd, on the other hand, was expelled from Kabul by Dost Mahomed, the son of the Vazir Fateh Khân Fârakzâi, whom the usurper had blinded and put to death. Under these circumstances Count Simonich, the

Russian Ambassador at the Persian Court, ⁴ by way of extending the influence of Russia, urged the Shah to lay claim to Afghanistan, and on his despatching an army to lay siege to Herât, paid him a subsidy on the Czar's behalf. ⁵ The result was the discomfiture and retreat of the Persians; and when England asked for an explanation, the Russian Government disclaimed all knowledge of the Ambassador's proceedings. ⁶ The suspicion entertained by the authorities in India that Russia had designs on India, and would, if opportunity offered, advance in this direction, was confirmed by the statement of Captain Burnes, who had been sent on a political mission to Kabul in 1837, that Dost Mahomed was in confidential correspondence with the Russians, and that the latter had even promised to recover Peshawar for him from Ranjit Singh.

(To be continued.)

Directions.

(1) An attempt to reproduce the passive construction of the English in this sentence would end in confusion. Turn as follows: 'In this time A. S. D.'s grandson S. S., who was Amir of A., his brother M. had expelled from thence.' There is no obscurity in the Hindustani, for Shujâ' will be marked by *ko* and M. by *ne*.

(2) Begin this sentence with *Shah Shujâ' to*, pointing to a correspondence with *Mahmûd* at the beginning of the next.

(3) Construct this sentence on the model of (1) above.

(4) Turn this: 'Thinking this a fine opportunity of extending the power of the Czar in this direction,' and omit 'under those circumstances' at the beginning of the sentence.

(5) Turn in the following manner: 'But that army being worsted returned from Hirât, and when England,' etc.

(6) This period must be broken up as follows to suit the idiom of Hindustani: 'However, the Company had a strong suspicion that

certainly Russia's tooth is on India, when (she) gets opportunity, (she) will advance foot in this direction, and in confirmation of this Capt. B.' etc.

13.

(Continued.)

¹The Indian Government never seriously contemplated the question of a Russian invasion. ²Should it be argued that Russia might incite the peoples of Persia, Tartary, and Afghanistan, to invade India by stimulating their hopes of spoil, it must be borne in mind ³that the times of Mahmud of Ghazni and Changez Khan are passed away, when bare-headed and bare-footed Gakkars cut to pieces the cavalry of Mahmud; ⁴when a Raja like Anandpal lost a battle by the flight of an elephant; when the followers of Jelaluddin of Khwârazm, ⁵with clubs cut from the forest, and mounted on bullocks, did battle with the army of Changez Khan in the Sindh Sâgar Doab; ⁶and when powerful kings depended for success on the prowess of archers. ⁷We have seen all along how small bodies of English troops have put to flight the armies of Shahs, Sultans, Nawwabs, Marhattas, Naipâlis, and Burmese, ⁸no matter how numerous they were; and that even men trained by Dupleix and Bussy were unable to face the English artillery. Surely the half-civilized invaders above spoken of are of no account.

(To be continued.)

Directions.

(1) To use *Hindustani* for 'Indian' is of course impracticable, nor can our use of the word 'Russian' be imitated. The sentence may be turned as follows:—'The Government paid no attention at

all to this point (*bât*), that, well! how can the Russians come hither?’

(2) Turn, in accordance with the principle so often laid down: ‘If anyone say that, what! cannot the Russians,’ etc.

(3) This clause should be turned as follows: ‘that now the period of . . . has not remained, when (*ki jab*),’ etc.

(4) In correspondence with the above construction, ‘when’ here, and in the two next clauses, should be translated *aur na woh zamâna hai ki*, varied by *waqt* for *zamâna*.

(5) Use the Past Conjunctive Participle, ‘having cut,’ in the intensive form of *kât-kât-kar*.

(6) Turn ‘were placing their centre of battle on archers.’

(7) The *junctura* required here is *balki*, and the verb *dekhtâ chalâ ânâ*, and the subordinate clause may be thus put: ‘that from very small armies of the English Government what numerous hosts (*kaise kaise dal-bâdal lashkar*) of Shahs, etc. fled defeated.’

(8) Form a detached sentence from this point to the end of the piece, as follows:—‘The thing is this, that when an army, etc. flew away (*ur-jânâ*) like flocks of cotton before the English artillery, then (*to phir*) what count (*haqîqat*) is there of Iân, Turân?’ etc.

14.

(*Concluded.*)

Should it be argued that ¹ there is nothing to prevent a Russian army approaching the Panjab, we reply that ² it is possible to suppose anything, ³ but at least let us remember the distance between Russia and the Panjab, and the deserts and mountains that block the way. ⁴ Again, the resources of Russia are unequal to the transport of fifty thousand disciplined troops with the proper complement of artillery by this route. ⁵ Then, too, the time occupied by the Russians in crossing the Hindû Kûsh ⁶ alone would enable our Government to convey twice as many men by steamboat or railway to the banks of the Indus. ⁷ Add to this, that

the Russians would arrive upon the scene tired and wearied with their long march, ⁸ famished for want of supplies in Afghanistan, and enfeebled by the change of climate, ⁹ while the English army, posted on its own frontier, would be fresh and ready for the fray, ¹⁰ with a fertile country in its rear and abundance of supplies. ¹¹ Moreover, a single English battalion in the Khaibar Pass would be enough to destroy the fifty thousand Russians.

Directions.

(1) Use the *oratio recta* in the form of an interrogation, viz. 'What! cannot the Russians bring their armies to the Panjab?'

(2) The corresponding phrase is *bar taqdîr farz mumkin hai*.

(3) '*Magar âkhir* one ought to reflect that, What deserts, etc. lie between Russia and the Panjab, the passage of which how difficult it is.'

(4) Turn thus: 'Again, where has Russia so much money as that (she) can give the cost of bringing,' etc.

(5) After the conjunction begin with relative clause.

(6) Express by *ek*, placed before Hindû Kûsh. Comp. Piece 10 (1).

(7) Either *iske 'alâwa*, or *qat'-nazar in sab bâton ke*.

(8) Turn: 'Hungry thirsty on account of scantiness of supplies from Afghanistan.'

(9) For 'while' translate 'and here.'

(10) Turn thus: 'And from the P., of which the fertility is famous, how easy will be the collection of supplies!'

(11) Turn thus: 'Besides this (*siwâe iske*), one white battalion (*paltan*) is enough for,' etc.

SECTION III.

MISCELLANEOUS.

1.

In the Spring of 1838, when the famine ¹ which had for some time afflicted the North-western provinces of India was still raging, it happened that I was encamped not far from the town of Rewari. ²The pergunnah was just surveyed, and I had come down to that part of the country to settle the land revenue for a term of thirty years. While I was there, a feud arose between the Mussulman and Hindu inhabitants of the town, ³ which, but for the interference of the authorities on the spot, would most unquestionably have ended in bloodshed, if not in a partial insurrection. ⁴The point in dispute arose from a well-known prejudice of the Hindus against the slaughter of the ox, which they hold to be a sacred animal. The Mussulmans, on the other hand, wished to eat beef, as it was cheaper than either mutton or goat; ⁵ and though they formed only a small minority of the population, they seemed determined now at length to get their way. ⁶ Year after year they had begged for permission to kill the forbidden animal within the walls, or even at any reasonable distance outside. ⁷ But it had been all in vain, for the Hindus vowed that ⁸ they would have recourse to force if their religious scruples were disregarded, and so the Mussulmans remained dissatisfied and oppressed.

(To be continued.)

Directions.

(1) Put the relative clause after 'raging,' so as to avoid the clashing of the verbs. See *Int. Rem.* 7. (10).

(2) Turn thus: 'A new survey in this *pargana* had been, and I had gone there to make a thirty-year settlement of the revenue.'

(3) With *aisá* in the preceding clause, proceed as follows: 'that, if the authorities arriving on the spot had not interfered, there would have been an emeute (*balwá*), or if there had not been an emeute, there would certainly have been bloodshed.' In this, the adjective 'partial' of the text is avoided by the use of a word which rather falls short of our term 'insurrection.'

(4) Begin thus: 'The foundation of the disturbance was,' etc.

(5) Turn as follows: 'and though (*go*) in comparison of the whole population the number of the Mussulmans was very small (*kam*), but at last they had already determined to obtain their desire.' For 'already' see 76. 11.

(6) Turn thus: 'Every year they were begging' (Continuative).

(7) Turn thus: 'but their requests were in vain (*râ'egân jâná*).'

(8) The *oratio recta*: 'if in this matter our religious rules were set aside, we shall be ready to do violence.' For the tense of the first clause see Introductory Remarks 7. (2).

2.

(Continued.)

At last the leading members of the Mussulman population brought me one day, when I was in camp, a fresh entreaty ¹ worded in somewhat the following manner: ² Hail, cherisher of the poor! Be it known unto your enlightened Excellency, that for many years the Hindus of this town have, ³ by their lying and deceitful representations to the highest authorities, prevented the Mussulmans from killing cattle, ⁴ under the plea that those animals are sacred. Our lords, the English, have hitherto made it their rule to prevent one class of their

subjects from tyrannising over another, ⁵ and have dealt out impartial justice to all, making no distinction between caste, creed, colour, or race. ⁶ Indeed, such is the protection which all enjoy, that it may be said that the wolf and the lamb drink from the same ghaut. ⁷ What, then, have we oppressed creatures done, that we are denied the benefits which all others enjoy? ⁸ Trusting that you will take our grievous case into speedy consideration, and issue an order enabling us to eat beef, we pray that on you the sun of prosperity may ever shine gloriously. Such was the petition that was read out on that day in open court before several hundreds of Hindus and Mussalmans. Everyone around could see and hear all that was going on, as the canvas walls of the tent were taken down on three sides.

(To be continued.)

Directions.

- (1) That is, 'nearly (*qarīb qarīb*) to this effect.' See **30. 9.**
- (2) This is a capital specimen of a native petition. The introduction and conclusion should be given in the stereotyped form, viz.—*garīb-parwar salāmat*, and *ilāhī aftāb-i-dzulat o iqbāl hamesha tābān rahe, faqat.*
- (3) Use the Past Conjunctive Participle—'having represented falsehood and deceit in the service of the superior officers.' See **103. 3.**
- (4) Fresh clause: 'and have made this pretext,' etc.
- (5) Express this as part of the 'rule'; thus, 'and that with every person without distinction of etc. justice be done in one manner.'
- (6) Express the *junction* here by *chunānchi*.
- (7) Turn as follows: 'then (*pas*) what fault have we oppressed ones done that we do not receive,' etc.
- (8) The correct form here is—'it is the hope that your Excellency, giving speedy consideration to our earnest-plea (*istigāsa*), will,' etc.

3.

(Continued.)

While the petition was being read, the audience ¹ preserved a respectful silence; the Mussulmans stood anxiously expecting my decision, and I observed the Hindus furtively glancing at my countenance to read, if possible, the order about to be issued. ² I may here remark that no people in the world are more observant of character, or more quick or able judges of it, than those of Hindustan. ³ They seem by a kind of intuition to understand every movement and every gesture. Nor is this surprising. Subject for so many centuries to rulers whose will is law, the ability to comprehend the character and anticipate the thoughts of their masters has become a necessary part of their education. I felt that both law and equity were on the side of the Mussulmans, but ⁴ seeing how strong was the feeling of opposition among the Hindus, and what an infringement of a long-standing custom it would be, I advised them to make a formal application to the Commissioner, as superintendent of police, ⁵ who forthwith sent an order permitting the slaughter of cattle. I fixed upon a spot for this operation about three-quarters of a mile from the town, ⁶ hoping thus to soften the blow to the Hindus. But their rage and indignation knew no bounds, and I was continually beset wherever I moved with petitioners. Finding me inexorable, they returned to their homes to deliberate with their friends. ⁷ They waited in ominous peace until the festival of the Mohurram, six weeks later, came round, then suddenly rose and attacked

⁸ the Mussulman procession with all manner of weapons, bricks, stones, and even dead pigs and dogs, animals to which 'the faithful' have the greatest abhorrence.

(*To be continued.*)

Directions.

(1) Turn thus: 'remained respectfully standing silent,' so as to relieve the next clause of the word 'stood,' which is not intended to apply to the Mahomedans alone, and proceed—'The Mussulmans were anxious in expectation of my decision, and the Hindus furtively looking (*dekh-dekhhkar*) at my face, were wishing that, if possible, they may discover from my physiognomy (*qiyâfa*) that, in this business what order will be issued.'

(2) See Sect. II. **3.** 4. for the best method of beginning this sentence, and proceed—'There are no such men in the whole world anywhere who in the art of physiognomy-knowing are more quick and intelligent than Hindustanis.'

(3) This, too, is a difficult sentence. Turn: 'It seems that they have a kind of intuition (*tafarrus*) in discovering from every movement and sign the interior state.'

(4) Turn as follows: 'Seeing this, that the Hindus have a heart-felt desire of preserving this ancient custom, nay more, are ready for opposition,' etc.

(5) As shown in former examples, the relative clause in this position must be detached: 'accordingly, the said Sâhib issued an order,' etc.

(6) Turn: 'with this hope that the grief of the Hindus may be less.'

(7) This may be expressed: 'they chose a superficial (*âparî*) silence, but when,' etc.

(8) Say: 'the *ta'zias* of the Musalmans,' which are the chief feature of the processions on these occasions.

4.

(*Continued.*)

¹ The confusion and tumult which ensued were tremendous, and a desperate affray and loss of life would

have been the result had not the Tahsildar, a native of much force of character and self-won influence in the place, hastily summoned the police to the spot, and put himself, though a Hindu and a Brahmin, at the head of the Mussulman procession, and conducted it in safety through the town. The parties separated, mutually breathing vengeance against each other; ² the Muslims swearing by their fathers' graves that they would wash out the insult in the blood of every Hindu in the town, ³ even if they died to a man the martyr's death.

The Tahsildar was thankful for his success so far, but felt that the presence of the magistrate alone could arrest further mischief, and accordingly sent special messengers ⁵ for me to the place where business had called me. I was in camp forty miles off, in a straight line, but with a range of steep and pathless hills between, ⁶ necessitating a circuitous route some twenty miles longer, so the information did not reach me till about noon the following day. ⁷ Here was a pleasant communication for me; the hot wind was blowing a perfect simoon, and it required no small spirit of adventure at such a season to face the heat and sand over that wild country. I summoned some of the neighbouring villagers, and asked if they knew the direct paths over the hills, and whether they would engage to conduct me across. They replied that they knew the way well enough, but that it was quite impracticable for any but men on foot or for goats. 'Never mind,' I replied, 'I can go, and you can show me the way'; and ⁸ a guide was started at once to wait at the base of the hill till the heat of the day had sufficiently subsided for me to venture across the plain.

(To be continued.)

Directions.

(1) To attempt to follow the English form of the period here would lead to confusion. It may be broken up as follows (in skeleton): 'From this tremendous confusion, etc. was created, and there was suspicion that a desperate, etc. will be, but the Tahsildar, who was a very, etc., summoned the police, and though he himself was a Hindu, etc. but leading the Muslims he caused,' etc. For the epithet 'tremendous' see **24**. The idea of 'self-won influence' is fairly conveyed by *ro'b*, which means the 'respect' enjoyed by a man for personal or other merits. The adjectival form is *ro'bdâr*.

(2) Turn: 'and the Muslims, taking oaths of, etc., were saying that.'

(3) For the mode of expressing this clause see **176. 9**.

(4) Turn as follows: 'from this idea that without the magistrate's having come (**96**) there will be no arrest of this disturbance,' and omit 'and accordingly.'

(5) It is quite sufficient to turn this clause by *mere päs*.

(6) Turn 'in coming and going a circuit (*pher*) of twenty miles lay (*par-jânâ*).' Comp. the use of this verb at **157. 1**.

(7) Tack this clause to the preceding in the form *aur khabar kais!*

(8) Turn thus: 'A guide at that very time was started that he may remain waiting below the hills till (*tâ ân'ki*), when the heat became rather less, I, too, may be able to make intention of passing over (*se*) the plain.'

5.

(*Continued.*)

At 3 P.M. I mounted my best Arab, and, with one mounted orderly, started for the hill, ¹ at the foot of which I found the guide waiting. We dismounted, and led our horses up the steep ascent. Before we had gone far the orderly's horse fell; we left him to his fate, as there was no time for delay. ² The path now became

more and more precipitous. In places it seemed all but impassable, and had there been room to turn my horse, I felt almost inclined ³ to give it up and go back. ⁴ Yet we pushed on and on till we reached the top. ⁵ If it was a labour for my poor horse to scramble up, the difficulty and danger of descending the other side was much greater; ⁶ any slip would hurl him headlong down; ⁷ but by dint of care, what with sliding and slipping on his haunches, ⁸ we at last reached the bottom without serious damage. It was six o'clock by the time the descent was accomplished, ⁹ so that there was little more than an hour of daylight remaining, with more than thirty miles of sandy trackless plain intersected by ravines to traverse, ¹⁰ and nothing but a western star and information from an occasional village to guide me. But, trusting to the speed and endurance of my gallant steed, well tried in many a hard day's run before, I dismissed the guide, and ¹¹ set off at a hand gallop.

(To be continued.)

Directions.

(1) Begin fresh sentence, and turn as follows: 'Then (*phir*) when we arrived there where we found, etc., we, dismounting and taking (*le le*) the horses by leading-rein, began to ascend the hill.'

(2) Turn this clause in the manner indicated at **137**. 13.

(3) An expression used in Sect. I. Piece **8** (*faskh karnâ*) will answer here.

(4) Turn this as a simple sentence, and see **112**. S. for Participial phrase.

(5) This may be expressed as follows: 'On my poor horse what misfortune of ascent was (*ân-bannâ*), than that a hundredfold more difficulties in descent befell.'

(6) Turn 'if his foot had made the slightest slip he would have been overturned below.'

(7) All this is extremely difficult. Turn 'when he was beginning to slip or slide we were carefully propping him.'

(8) Begin fresh sentence, and combine it with the next clause as follows: 'so far that (*yahân tak ki*) at evening at the time of six o'clock we arrived sound and safe below the hill.'

(9) Fresh sentence: 'For the rest of the journey, of daylight some one hour remained, and I had to traverse (*tai karnâ*), etc., in which there were,' etc.

(10) Again begin fresh sentence: 'Except a western star, or the information which there may be a chance of obtaining from villagers, seeing no other means of guidance, and trusting,' etc.

(11) Turn 'raised the horse's rein,' which is a mode of expression closely corresponding to the idea of the English phrase.

6.

(Continued.)

Towards ten o'clock at night I discerned the thousand little twinkling lamps which light an eastern city, ¹ and riding into the town, found the people all on the alert, and was soon recognised, my horse and myself being well known there. 'Larens Sahib is come,' was repeated from mouth to mouth with much surprise. My sudden appearance scared them, and they slunk away to their houses. ² After parading the streets for a short time till they were quiet, I went to the Tahsildar and heard from him of the commotion having increased throughout that day. I sent messengers to collect all the police from the neighbourhood, and then repaired to the somewhat rough quarters of a hostelry outside the walls. Here I luckily found ³ an officer belonging to the political department, Captain R—, who, being in ill-health, was glad to recruit in rather more comfort than in tents; for I had repaired and slightly furnished two or three rooms in the

serai, ⁴ in case of an emergency like the present. After seeing my horse well rubbed down and fed I retired to rest. In the morning I stationed police at the gates, at the market-place, and at other ⁵ central spots, so that they might be ready in case the Hindus should have recourse to arms, and there they remained for three weeks.

(To be continued.)

Directions.

(1) Form the *junctura* here by a change in the form of the description, thus: '(1) entered into the town, and (to) found the people alert and awake. Recognising me (they were knowing me and my horse well), they were astonished that how the Sâhib came, and immediately (*bât ki bât men*) this news was spread (*zabânzad honâ*) that,' etc.

(2) Turn as follows: 'I paraded the streets for a short time, and when I saw that now there remained no fear of outbreak, I went to the Tahsildar and heard (his) report of the increasing of the disturbance.'

(3) *Political mahkama kâ ek kaptân sâhib.*

(4) Turn 'that if a necessity like to-day (*âj jais̄t*) happened, there may be no trouble.'

(5) This may be expressed by *sadr maqâm*.

7.

(Continued.)

Thus the danger passed by, for ¹ the Mussulmans, with their more active warlike habits, backed by the European forces, were too strong for their opponents ² so, after receiving a decided rebuff to a fresh petition from me, the Hindus tried a wholly new method. By a preconcerted and simultaneous movement they shut up all the shops, suspended trade and business of every

description, and declared that, until the obnoxious order was rescinded, they would neither buy nor sell, nor, indeed, hold any communication with the opposite party.

³ This plan of passive resistance was by far the most effectual they could have adopted. It completely paralysed their enemies, and ⁴ alarmed the magistrate more than he would have liked to own; for they had complete control over the supplies, being the wholesale, as well as retail, dealers of the town. The next morning, ⁵ when not only the Mussulmans but the lower orders of Hindus came as usual to purchase the day's provisions, they found all the shops closed. ⁶ Living from hand to mouth as they do, they were in blank despair, and, adjourning to my house, they implored my leave to break open the granaries and ⁷ help themselves, if I could not compel the traders to open their shops. I replied that the traders had done nothing contrary to law, and that I had no power to compel them in any way.

(To be continued.)

Directions.

(1) A difficult sentence to reproduce. The meaning may be given as follows: 'In the first place the Mussulmans were active and quarrelsome, in the second place we were at their back, then (*pas*) their being victorious over their opponents was not difficult.'

(2) Begin a fresh sentence, thus: 'A new petition which the Hindus presented me, of it they received a flat refusal (see 185.3), therefore they sought to bring into operation a rare method, viz. this, that by mutual agreement they shut up,' etc.

(3) The expression 'passive resistance' cannot easily be imitated in Hindustani. Perhaps the best way to treat the sentence is this: 'In reality the method of patient encounter (*taqâbul*) which they adopted, this was very effective.'

(*) The writer's avoidance of egotism here need not be preserved in Hindustani. Turn thus: 'and, if you ask the truth (*sach pūchho to*) to me also was anxiety.'

(5) Use here the form of expression indicated at 201. 9.

(6) Effect the *junctura* here by introducing the clause with *chūnki* as follows: 'As these people, whatever they were earning all day, on it were living,' etc.

(7) *Apnā kām nikālñā.*

8.

(Continued.)

A plan occurred to me ¹ which would give me time to reason with the Hindus, and possibly bring them to a better state of mind. I collected many waggon-loads of grain from the country round at my own risk, trusting that the Government would refund me when the peril was made known to them. This grain I stored, and ² gave out by letters of credit to retail dealers whom I chose myself and placed in the streets. In this way all the slight wants of an Asiatic were supplied, and so careful was the organization of the whole thing, that there was no ultimate loss to the Government. Meanwhile I published proclamations ³ warning the Hindus against blind allegiance to their priests, and telling them that any act of violence would meet with prompt retribution. This I was frequently able to do in isolated cases, as combination was now impossible for them. They first sent petitions to the Commissioner, and ⁴ then to the seat of Government itself in the hills, complaining both of me, their magistrate, and the Tahsildar. These were in due time returned to me for explanation. I did not think it necessary to answer their charges against myself, but successfully vindicated the Tahsildar.

(To be continued.)

Directions.

(1) Turn as follows: 'that from it I shall obtain opportunity of arguing with the Hindus, and if by it they come into the straight way, it is no wonder.'

(2) Turn thus: 'entrusted for retail sale,' etc., with the verbs 'chose' and 'placed' in form of Past Conjunctive Participle.

(3) *Oratio recta*, 'that let not the Hindus foolishly engage in unlawful matters at the bidding of their Pandits, else, if any sort of violence is shown, simultaneously (*ma'an*) punishment will be inflicted.' Observe here the avoidance of the adjectives 'blind' and 'prompt.'

(4) Turn: 'and after that to Government on the hill.'

9.

(*Concluded.*)

For twenty-two days the Hindu traders ¹ held out, till I was much worn and harassed with the constant work of inspection, repression, and writing answers to complaints. At last the poorer Hindus found that they were injuring themselves as well as the Mussulmans; ² gradually a shop was opened here and there, and on the evening of the twenty-second day a crowd of Hindus came to me in a humble frame of mind, ³ owning that they had been led away by their priests, begging for pardon, and solemnly promising never to repeat the offence, and offering to open their shops at once. I agreed to this, and thus a combination which had threatened to produce a general uproar was quietly and peaceably put down. ⁴ I was able to satisfy the inquiries of Government into my somewhat independent action in the matter, and so to establish the conduct of the Tahsildar that he received special thanks for all he had done. ⁵ He did not, however, long survive

to enjoy his recovered credit. A few months afterwards he died from a sudden attack of cholera.

LAWRENCE.

Directions.

(1) Turn thus: 'In that same way went on being contrary' (*zidd karnâ*), 'and I continuously doing (*karte karte*) watching and punishing (*sar-kobî*) and answer-giving was wearied ('*âjiz â-jânâ*).'

(2) Begin with *chunânchi*, and proceed 'place by place gradually the shops went on being opened' (118).

(3) 'And declared' followed by *oratio recta*. In the final clause the form of verb illustrated at 129 may be introduced, though the usage is rare.

(4) Turn as follows: 'In this affair the inquiry which the Government made on my somewhat free proceeding, of it I was able to give a sufficient answer, and also so proved the good services of,' etc.

(5) Turn 'after this he did not remain alive many days, that (*ki*) the approbation (*wâh wâh*) which he had obtained, from it he could have derived (Past Cond.) profit.'

10.

The Rajputs were ¹ born soldiers; each division had its hereditary leader, and each formed a separate community, like clans in other countries, ² the members of which were bound by many ties to their chiefs and to each other. The rules of caste still subsisted, and tended to render more powerful the connection just described. As the chiefs of those clans stood in the same relation to the Raja as their own retainers did to them, the king, nobility and soldiery, all made one body, united by the strongest feelings of kindred and military devotion. ³ The sort of feudal system which prevailed among the Rajputs gave additional stability to this attachment, and all together produced the pride of birth, the high spirit, and romantic notions ⁴ so striking in the military class of that

period. Their enthusiasm was kept up by the songs of their bards, and inflamed by frequent contests ⁵ for glory or for love. They treated women with a respect unusual in the East; and ⁶ were guided even towards their enemies by rules of honour, which it was disgraceful to violate.

(*To be continued.*)

Directions.

(1) The Persian *mâdar-zâd* suits the meaning exactly.

(2) Turn thus: 'and to the members with their chiefs and among themselves was a connection (*wâ-bastagî*) of many sorts (*tarah tarah kî*), and the fashion of caste observance (*jât-dharm*) too, which remained regularly in force, was more a cause of strengthening of this connection.'

(3) This, too, is by no means easy. It may be paraphrased 'and from the fashion of giving (and) taking *jâgîr* and service, such as was current (*riwâj*) among the Rajputs, still more confirmation (*istehkâm*) came into this body.'

(4) Turn 'which at that period was a conspicuous mark of the military class.'

(5) This must be expanded: 'which sometimes for the sake of (*barâe*) glory and sometimes for the sake of love took place.'

(6) Avoid the change to the passive here, which spoils the sentence from a Hindustani point of view. The last clause may be easily turned by 'to do the contrary of which was considered a disgrace.'

11.

(*Concluded.*)

¹ If to these qualities we add a very strong disposition to indolence, and make allowances for the effects of a long period of depression, we have the character of the Rajputs of the present day, ² who bear much the same resemblance to their ancestors as those did to the warriors of the Mahabharat. With all the noble qualities of the

early Rajputs was mixed a simplicity, ³ derived from their want of intercourse with other nations, ⁴ which rendered them inferior in practical ability, and even in military efficiency, to men actuated by much less elevated sentiments than theirs. Among the effects of their division into clans, one was that ⁵ although the Rajputs are anything but a migratory people, yet when they have been compelled by external force to leave their seats, they have often moved in a body like a Tartar horde; and when they occupied new lands, ⁶ they distributed them in the same proportions as their former ones, and remained without any alteration but that of place.

ELPHINSTONE.

Directions.

(1) The agency here being a matter of indifference, the passive construction may be conveniently adopted, thus: 'together with these qualities, if their being immoderately addicted to sloth be described.' The next clause may be given more literally.

(2) Begin fresh sentence, thus: 'And this character is like that of their (*apne*) ancestors (see 61. 13.), in the proportion in which *jis nisbat se* theirs (*unki*) is like that of the heroes of the Mahabharat.'

(3) Turn thus: 'which was created by their remaining apart from other (*gair*) nations.'

(4) The above introduction of the relative bars its adoption here. Turn, therefore, 'and for this very reason they remained inferior in practical wisdom, nay more (*balki*) in war-making (*jang-âwarî*), to those people who in comparison with them were not so magnanimous.'

(5) Turn thus: 'though (*go*) migration is never agreeable to Rajputs.'

(6) Turn thus: 'The way in which land-division was effected (*hââ karnâ*) in their native country, in the same arrangement the land of here too is divided.' The last clause should be a collateral sentence: 'Except change of place no other difference was coming.'

12.

¹The plain uninstructed Mahratta (*Marhata*), Sûdra, or Khatri, enters upon his career as a soldier ²with the same dress and with the same habits with which he tills his fields or attends his flocks; ³and he has, generally speaking, preserved, throughout revolutions that have at one time raised him to the highest consideration and power and again cast him back to his former occupations, the same simplicity of character. ⁴This may be referred to the nature of Hindu institutions, to the example of Sivaji and his leaders, and to the advantage derived from habits that gave facility to conquest ⁵by placing him in strong contrast with the proud and formal Muhammadan; by associating him with the Hindu population of the countries he invaded; and by preventing his progress ever being impeded by that pomp, luxury, or pride, which forms so often an ⁶incumbrance, if not an obstacle, to the most successful conquerors. That the Mahratta soldier was more distinguished by art than by valour; that he gloried as much in rapid flight as in daring attack, ⁷is not denied by the warmest panegyrist of his tribe; but though these facts are admitted, and, further, that he was often mean and sordid, ⁸it is contended, and with truth, that he had many excellent qualities. ⁹Few could claim superiority to him in patience under fatigue, hunger, and thirst, and in that plain manliness of character which remained unchanged by success or adversity; ¹⁰nor can we deny to the Mahrattas in the early part of their history, and before their extensive conquests had made their vast and

mixed armies cease to be national, the merit of conducting their Cossack inroads into other countries with a consideration to the inhabitants which had been deemed incompatible with that terrible and destructive species of warfare.

(To be continued.)

Directions.

(1) 'Marhata' and the pronouns which refer to it throughout the passage become plural in Hindustani.

(2) By way of simplification use one word *waza'* for 'dress' and 'habits,' as it describes both.

(3) Turn as follows: 'and in general in those vicissitudes in which at one time they reached exalted rank and again came to their original status, that same simplicity of theirs remained (*band-rahmá*) as usual.'

(4) Arrange thus: 'The cause of this perhaps in the institutions of Hinduism, and in the examples of Sivaji and his chiefs, and also (*aur níz*) in such (*aisl aisl*) habits, is found, from which (*ki jin se*) in victory easiness is obtained.'

(5) This clause and the corresponding sequent clauses may now be introduced by *jab ki*.

(6) Translate thus: *muzáhim balki máni'ul mohimm.*

(7) This clause should be placed first in the Hindustani sentence: 'To the special panegyrist even of this tribe there is no denial that,' etc.

(8) Turn thus: 'but yet in truth it is not remote from justice to admit their praiseworthy qualities.'

(9) Turn thus: 'In the matter of patience, etc. very few were taking precedence of (*se*) the Marhattas.'

(10) The *junctura* here is best effected by *tis par bhí*, after which proceed thus: 'This fact (*amr*) is worthy of praise, that in former time and before that (*qabl iske ki*) their army so increased in extensive conquests and in mixture with strange races that it did not remain the army of one nation, this people used to conduct their Cossack warfare (*qazzáqána fauj-kashí*) with such humanity which (*jo ki*) was being considered,' etc.

13.

(Concluded.)

The character and actions of this people were in all respects singular; ¹ they had indeed few, if any, similar features in common with other nations. ² Those means which the pride of conquerors has often rejected seem always to have been used in preference by this extraordinary race: not merely the discontented were invited to their standard, but robbers and plunderers were courted as auxiliaries, and allowed to act for a period in their own mode and for their own advantage. ³ To insinuate themselves by wiles into a share of the government of a district or country, and to make a party amongst its inhabitants, were deemed better than using force, even when the latter was in their power; ⁴ and in effecting these objects their patience and humility were great aids. They were contented at first to divide the ⁵ government, as well as revenues, with the Hindu chiefs of the military class they found established, ⁶ trusting to time and intrigue for their gradual reduction.

MALCOLM.

Directions.

(1) The meaning of this sentence may be given as 'In reality, ways (*auzâ'*) like theirs (see above, II. Note 2) if (they) may have been in any other nation, then (they) have been fewer.'

(2) Turn 'which means great conquerors will have often despised,' etc.

(3) This difficult sentence may be expressed in the following way: 'When any strange province or country came into their power, in this case also, in comparison with force, by deceit to obtain entrance there and to do plottings with the inhabitants, this people thought their advantage.' It will be observed that the final

clause of the English sentence is not left untranslated, but is worked into the initial clause.

(4) Turn 'and in this affair (*amr*) their patience and humility were coming in very useful (*kām ānā*).'

(5) Use the phrase employed at 109. 2. 'Chief of the military class' may be rendered by the title 'Raja.'

(6) Begin fresh sentence: 'And they trusted that after some time and by means of plottings the time of reduction (*taskhîr*) will gradually arrive.'

14.

The Bheels that live in villages are reputed faithful and honest; they are usually the watchmen, and have a portion of land or dues assigned them. ¹ These village Bheels have little intercourse with their more numerous and independent brethren who dwell among the hills. The cultivating classes of Bheels, who live in districts and hamlets under their *Tarwis* or heads, ² though industrious, have neither given up the habits nor arms of the tribes in a ruder state, and, like them, indulge in strong liquors to excess. They excite the horror of the higher classes of Hindoos by eating not only the flesh of buffaloes but of cows. From this abomination, for such it is considered, they only rank above the *chamârs* or shoemakers, who feast on dead carcasses, and are deemed so unclean that they are not allowed to dwell within the precincts of the village. The plundering, or wild, Bheels who reside among the hills are a diminutive and wretched-looking race, ³ whose appearance shows the poverty of their food; but they are nevertheless active and capable of great fatigue. They are professed robbers and thieves. ⁴ Armed with bows and arrows, they lie in wait for the weak and unprotected, while they fly from the strong

⁵ Ignorant and superstitious to a degree, they are devoted to their *Tarwīs*, whose command is a law which they implicitly obey.

(*To be continued*)

Directions.

(1) Turn as follows: 'Of these Bhīls with their mountain brethren, who are numerous and more free (*kasīr-ut-t'ādād aur ziyāda āzād*), little intercourse is kept up (*rahnā*).'

(2) Arrange matters so as to begin a fresh sentence here: 'And though they are industrious, but they have the same mode of life and the same arms, which are customary in those rude (*jangali*) tribes, and also (*nīz*) like them are very reckless in liquor-drinking.'

(3) This clause may be expressed by making it a third epithet before 'race,' in the idiomatic term *kāl kā mārā*, 'famine-stricken.'

(4) Detach this clause from what follows, as an independent sentence, viz. 'Their arms (are) bows and arrows.' For 'strong' use a pair of adjectives to balance the preceding pair, and omit 'while.'

(5) Turn 'They are so ignorant and superstitious that they are devoted to their *Tarwīs*, whose command is of the rank of a law, and is carried out without when or why' (*be-chān o chirā*)

15.

(*Continued.*)

¹ The men, and still more the women, have their intellect formed by their condition; they are quick, have a kind of instinctive sense of danger, and are full of art and evasion. To kill one another, when their *Tarwi* desires, or to suffer death themselves, appears to them equally a matter of indifference. The whole race are illiterate, and they are, without exception, fond of tobacco and liquor to excess. Their quarrels begin and end in drunken bouts; no feud can be staunched, no crime forgiven, but at a general feast, ² and here the

common and popular fine for every offence is more liquor to protract their riotous enjoyment, which sometimes continues for days. ³The Bheel women have much influence in the society; but it is a curious fact, that their manners and disposition are in general quite opposed to those of the Pindâris. ⁴They never accompany the men in their expeditions; and when prisoners are taken, their principal hope of life is in the known humanity of the women. The latter are usually the first sufferers from the crimes of their fathers and husbands, the women and children (when the men are suspected) being always seized when Government can lay hold on them. They show, in such circumstances, great patience and fortitude, ⁵as they well know the men will never abandon them, and that the guilty will surrender themselves to any punishment, even death, rather than allow them and their children to continue in confinement.

•(To be continued.)

Directions.

(1) Turn as follows: 'The men-folk and especially the women-folk, in the condition in which they live, have intellect in accordance with that same (condition), that is, they are quick, and their natural temperament is danger-knowing and deceitful and artful.'

(2) Effect the *junctura* here by *yahân tak ki*, and proceed: 'the customary and common fine is liquor, which is taken in compensation of every crime, and from which their riotous-living remains lasting (for) periods (*muddaton*).'

(3) See **109.** 4 for the use of *dakhl*.

(4) Join on by the use of *kyânki*.

(5) Turn thus: 'because it is certain to them that our men will not abandon us (use the idiom of **56**), but rather they who are guilty will deliver themselves up for punishment (*sazâ-yâbbî*), though it may be the punishment of death (see **176.** 8.), and will not like (*gawâra karnâ*) that their families remain in confinement.'

16.

(Concluded).

¹ In the recent reform of a great proportion of the Bheels of Central India, the women have acted a very prominent part, and one worthy of the character of their sex. ² They have invariably been the advocates of the cause of good order; but the fact is, they have been accustomed to industry and labour, and must be happy to see their partners, who have hitherto passed their time between crime and debauchery, compelled to more regular courses. The Bheels, though in distinct classes, are still one people. ³ They all eat the same diet; they intermarry; ⁴ and they unite in the mode as well as the substance of their worship. The latter, in essentials, is similar to that of other Hindoos; but the forms are different. The religious ceremonies of this rude race ⁵ are much limited to propitiatory offerings and sacrifices to some of the Hindoo minor infernal deities, but particularly to the Goddess of the Small Pox, whom they invoke under various names, ⁶ in the hope of averting the dreadful ravages this disorder at times makes among them. They also pay great reverence to Mahadeo, from whom they boast descent.

MALCOLM.

Directions.

(1) This is by no means an easy sentence. It may be turned as follows: 'In the reform of a large class of Bhîls, which is recently being carried out in Central India, their women have done great service (*pesh-dastî*), and certainly have done work worthy of their sex.' Observe that the choice of *pesh-dastî* is suggested by the fact that *pesh* gives the notion of 'prominent.'

(2) Begin with 'the fact is,' taken from the following clause, and replace that phrase by 'and.' The clause 'compelled,' etc., may be managed by 'began to leave off their irregularities' (*be-lagāmi*).

(3) Turn: 'their eating drinking is one.'

(4) Simply: '(their) religious ceremonies (*dharm-rit*) are one and the same (*yaksān*).' 'The latter,' in the next clause, may be translated by *pājā*.

(5) Turn: 'are ended in this, that (*ki*) they do so and so.'

(6) Turn: 'in order that in the days of small-pox they may remain safe from this dreadful plague.'

17.

The Thugs are composed of all castes; Mahomedans even are admitted; but the great majority are Hindoos; and among these the Brahmans, chiefly of the Bundelkhand tribes, are in the greatest numbers, and generally direct the operations of the different bands. They have fixed rules, particularly as to the division of booty. ¹ Auxiliaries to their enterprises are sought for in all ranks, but the most abandoned of the officers of government of the countries to which they proceed are those they chiefly desire; and after having ascertained, by letter or verbal report, that circumstances are favourable, ² they usually send as precursors, for the purpose of minute local information, spies disguised as religious mendicants, as tradesmen, or as soldiers looking for service, who connect themselves with the loose characters of the country, and all is prepared for the principal party, which often consists of three or four hundred; ³ but these are never seen together, though the different bands travel in perfect communication with each other. Some of them have horses, camels, and tents, and are equipped like merchants; others are dressed like soldiers going

under a leader to take service; some affect to be Mahomedan beggars and Hindoo *Bairâgîs* or holy mendicants: they assume, in short, every disguise. ⁴ Parties of the boldest and most active are always detached from the main band; these sometimes seek protection from travellers; at others afford it: ⁵ in either case the fate of them who join them is the same.

(*To be continued.*)

Directions.

(1) Turn this sentence as follows: 'In their enterprises they recruit for assistance low and high people of every sort, and are specially desirous of the wicked (*sharîr sharîr*) officers of those states where it is their intention to go.'

(2) Turn thus: 'It is their custom that they send precursors, etc.; these spies are in the disguise sometimes of faqirs, sometimes of merchants, and sometimes of soldiers, etc., and connect themselves with, etc., and make preparation for the advent of the principal party,' etc.

(3) The *junctura* is here: 'but not this that they are ever seen together, else, all the bands,' etc.

(4) Turn thus: 'one or more (*ek na ek*) party of the brave and active always remains apart from the main band: their business is this, that either,' etc.

(5) For the method of idiomatically representing this clause, see above Sect. I. II. (7): 'in every case misfortune (*shâmat*) came on the poor people.'

18.

(*Concluded.*)

The Thugs have, concealed, a long silken cord with a noose, ¹ which they throw round the necks of their heedless companions, who are strangled and plundered. ² Their victims, who are always selected for having pro-

perty, are, when numerous, or at all on their guard, lulled by every art into confidence. ³ They are invited to feasts, where their victuals and drink are mixed with soporific or poisonous drugs, through the effects of which they ⁴ fall an easy prey to these robbers and murderers, ⁵ the extraordinary success of whose atrocities can only be accounted for by the condition of the countries in which they take place. ⁶ They attained great strength in Central India, and many gangs of this class passed annually through the country, on their way to the dominions of the Nizam and the Peshwa. In 1819 the manager of Mandisûr surrounded a body of Thugs, who professed themselves, and appeared to be, ⁷ a party of horse and foot soldiers that were escorting their baggage on camels and bullocks from the Deccan. ⁸ He had, however, gained information who they were, and commanded them to submit; they refused, and an action took place, in which the Thugs were routed, some of them killed, and others made prisoners. The whole of their booty was captured, amounting in value to more than a lac of rupees, and comprising every variety of personal clothes and ornaments, ⁹ rich and poor, for they plunder all classes indiscriminately. Among other articles, a great number of their strangling cords were taken and exhibited.

MALCOLM.

Directions.

(1) In order to avoid the second Relative and the Passives, turn 'by which, having thrown (it) round the necks, etc., they strangle and plunder (them).' Also see **50.** (1).

(2) Turn this as follows: 'The object of the Thugs is with rich travellers only, and if these are numerous, etc. they bring them

into the net of deceit with a thousand artifices and entangle them.' In this latter clause the first verb may be constructed as a Past Conjunctive Participle.

(3) Introduce this sentence by *chunānchi*, and construct actively in connection with preceding sentence.

(4) Turn 'come easily into power (*qābū*) of.'

(5) Begin a fresh sentence here.

(6) Turn 'The Thugs especially increased in Central India (*wasat Hind*), and every year several gangs of them passing-through (*hoke*) this country were in the habit of going towards,' etc. See **126**.

(7) In the *oratio recta*. The word 'loaded' must be placed before the preposition 'on.'

(8) Turn thus: 'but to the *hākīm* their actual reality had been discovered.'

(9) Turn this more accurately than the English expression by *kyā amīron kā aur kyā garībon kā*. 'Indiscriminately' may be rendered by *be taskhīs-i-ashkhās* 'without specification of persons.' This kind of association of fellow-derivatives is considered to be good style. Comp. Sect. I. **9**. (9).

SECTION IV.

¹ PROCLAMATION

BY THE QUEEN IN COUNCIL TO THE PRINCES, CHIEFS,
AND PEOPLE OF INDIA.

² VICTORIA,

By the Grace of God, of the United Kingdom of
Great Britain and Ireland, and of the Colonies
and Dependencies Thereof in Europe, Asia, Africa,
America, and Australasia, Queen, Defender of the
Faith.

³ Whereas, for divers weighty reasons, We have re-
solved, by and with the advice and consent of the Lords
Spiritual and Temporal and Commons in Parliament
assembled, to take upon Ourselves the Government of the
Territories in India, heretofore administered in trust for
Us by the Honourable East India Company.

⁴ Now, therefore, We do by these presents notify and
declare that, by the advice and consent aforesaid, We
have taken upon Ourselves the said Government; and We
hereby call upon all Our subjects within the said territo-

ries to be faithful, and to bear true allegiance to Us, Our Heirs, and Successors, and to submit themselves to the authority of those whom We may hereafter, from time to time, see fit to appoint to administer the Government of Our said Territories, in Our name and on Our behalf.

⁵ And We, reposing especial trust and confidence in the loyalty, ability, and judgment of Our trusty and well-beloved Cousin and Councillor, Charles John, Viscount Canning, do hereby constitute and appoint him, the said Viscount Canning, to be Our first Viceroy and Governor-General in and over Our said Territories, to administer the Government thereof, in Our name, and generally to act in Our name and on Our behalf, subject to such Orders and Regulations as he shall, from time to time, receive from Us through one of Our Principal Secretaries of State.

⁶ And We do hereby confirm in their several Offices, Civil and Military, all persons now employed in the service of the Honourable East India Company, subject to Our future pleasure, and to such laws and regulations as may hereafter be enacted.

⁷ We hereby announce to the Native Princes of India that all Treaties and Engagements made with them by or under the authority of the Honourable East India Company, are by us accepted, and will be scrupulously maintained; and We look for the like observance on their part.

⁸ We desire no extension of Our present territorial possessions, and while we will permit no aggression upon Our dominions or Our rights to be attempted with impunity, We shall sanction no encroachment on those of

others. We shall respect the rights, dignity, and honour of Native Princes as Our own; and We desire that they, as well as Our own subjects, should enjoy that prosperity and that social advancement which can only be secured by internal peace and good government.

⁹ We hold Ourselves bound to the Natives of Our Indian Territories by the same obligations of duty which bind Us to all Our other subjects; and those obligations, by the blessing of Almighty God, We shall faithfully and conscientiously fulfil.

¹⁰ Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, We disclaim alike the right and the desire to impose Our convictions on any of Our subjects. We declare it to be our Royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the Law: and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of Our subjects, on pain of our highest displeasure.

¹¹ And it is Our further will that, so far as may be, Our subjects, of whatever race or creed, be freely and impartially admitted to offices in Our service, the duties of which they may be qualified by their education, ability, and integrity, duly to discharge.

¹² We know, and respect, the feelings of attachment with which the Natives of India regard the lands inherited by them from their ancestors; and We desire to protect them in all rights connected therewith, subject

to the equitable demands of the State; and We will that, generally, in framing and administering the Law, due regard be paid to the ancient rights, usages, and customs of India.

¹³ We deeply lament the evils and misery which have been brought upon India by the acts of ambitious men, who have deceived their countrymen by false reports, and led them into open rebellion. Our power has been shewn by the suppression of that rebellion in the field; We desire to shew Our mercy, by pardoning the offences of those who have been thus misled, but who desire to return to the path of duty.

¹⁴ Already, in one Province, with a view to stop the further effusion of blood and to hasten the pacification of Our Indian dominions, Our Viceroy and Governor-General has held out the expectation of pardon on certain terms, to the great majority of those who in the late unhappy disturbances have been guilty of offences against Our Government; and has declared the punishment which will be inflicted on those whose crimes place them beyond the reach of forgiveness.

¹⁵ We approve and confirm the said act of Our Viceroy and Governor-General, and do further announce and proclaim as follows:—

¹⁶ Our clemency will be extended to all offenders save and except those who have been, or shall be, convicted of having directly taken part in the murder of British subjects: with regard to such the demands of justice forbid the exercise of mercy.

¹⁷ To those who have willingly given asylum to murderers, knowing them to be such, or who may have acted as leaders or instigators in revolt. their lives can alone be

guaranteed; but in apportioning the penalty due to such persons, full consideration will be given to the circumstances under which they have been induced to throw off their allegiance; and large indulgence will be shown to those whose crimes may appear to have originated in too credulous acceptance of the false reports circulated by designing men.

¹⁸ To all others in arms against the Government, We hereby promise unconditional pardon, amnesty, and oblivion of all offence against Ourselves, Our Crown and dignity, on their return to their homes and peaceful pursuits.

¹⁹ It is Our Royal pleasure that these terms of grace and amnesty should be extended to all those who comply with their conditions before the 1st day of January next.

²⁰ When, by the blessing of Providence, internal tranquillity shall be restored, it is Our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its Government for the benefit of all Our subjects resident therein. In their prosperity will be Our strength; in their contentment Our security; and in their gratitude Our best reward. And may the God of all power grant to Us, and to those in authority under Us, strength to carry out these Our wishes for the good of Our people.

Directions.

(1) Persian, in some of its idioms, is a better conveyancer of official English than Hindustani, partly on account of its prestige as the former language of the Courts, and partly because it involves less inversion of the English order of the words. Thus, in translating the heading of this Proclamation, the Persianised form *Ishtehâr-i-maliqa-mo'azzama ba-ijlâs-i-kaunsil ba-nâm-i-wâliyân o sardârân o bâshindagân-i-Hind*, involving, as it does, nothing which is strange or unintelligible to an educated native, is statelier both in form and sound than *Ishtehâr malika-mo'azzama kâ kaunsil ke ijlâs men Hindustân ke ra'tson aur sardâron aur bâshindon ke nâm*, which is the Hindustani equivalent.

(2) In this paragraph, native etiquette requires the word 'Queen' to be in the forefront of the sentence. Begin, therefore, *janâb maliqa-mo'azzama Victoria*, and instead of 'of' say 'Regent of the kingdoms of,' omitting 'united,' as unnecessary; thus, *khadîv-i-mamâlik-i-*, etc. And, as the paragraph is not a heading, it should be completed in the Hindustani version; thus, 'on the part of (*kî taraf se*) it is published for public information in the following terms,' *khâss o 'âmm kî ittilâ' ke li'e hasb-i-tafsîl-i-zail mushtahar kiyâ jâtâ hai*.

(3) Begin with the formal *wâzeh ho ki* 'Be informed that.' See Vocabulary for the remaining terms. For 'resolve' the term most congruous to the occasion is *irâda kar-lenâ*, because 'irâdê' is the official term under Mahomedan Governments for a public decree. The last clause must be turned as a relative clause parenthetically adjusted, viz. 'of which the management till to-day was committed in trust to the Honourable East India Company,' and the last four words are to be transliterated.

(4) 'By these presents,' is *qirtâs ke râ se*, lit. 'By the face or appearance of this document.' 'Call upon,' *tâkidân farmânâ ki*.

(5) To be turned in this form: 'And as (*jo*) there is to us full trust, etc. in the loyalty, etc. of,' etc. The conventional terms 'trusty and well-beloved,' etc. may be rendered by the corresponding official Persian *Farzand-i-arjmand mo'azzaz o mo'tamad 'alaih*

mushîr-i-khâss placed at the beginning of the clause. 'Through one of our principal,' etc., *ma'rifat hamâre vazîr-i-a'zam ke*.

(6) Begin with relative clause: 'And those people who,' etc. 'Hereby,' i.e. 'by these presents,' which may be repeated from (4). The clause 'subject to,' etc. should be introduced by *lekin*: 'but let them be subject,' etc.

(7) To be turned as follows: 'And information is given to the Princes of India that we shall,' etc., the relative clause, however, standing first with doubled relative. 'Native' is unnecessary. The final clause is emphasized by the preface *aur chashm-dâsht hai ki*, etc. 'and there is expectation that.'

(8) Begin, 'The country which is at present in our possession, we do not wish to extend,' etc. 'And while,' etc., *aur jab yeh hamko gawâra nahîn hai ki*, followed by *to ham bhî* in the apodosis. 'As our own,' that is, 'like our own rights.' 'Internal' need not be translated in the final clause.

(9) Begin with relative clause: 'The obligations which are incumbent on us with respect to our other subjects, those same obligations we shall consider our necessary charge with respect to our subjects in India, and by God's grace we shall continue to regard the said obligations with faithfulness and sincerity.' The student should bear in mind the use of the Progressive and Continuative forms of the verb in this and other paragraphs. The masculine and not the feminine plural should be used throughout.

(10) Construct with concessive clause, followed by *to bhî* in the apodosis, and proceed, 'it is neither our design nor desire that we cause to adopt (*taslîm karânâ*),' etc. After this, carry on the *junctura* with *balki*. The final clause may be turned 'and if not (*wa illâ*), our extreme wrath will be.'

(11) 'Of whatever,' etc., *Go kisi qaum yâ mazhab kî ho*. 'Freely and impartially,' *bilâ ta'arruz o taraf-dârî ke*.

(12) The translation of the verb 'respect' in this connection is difficult, for the ordinary verbs in use are applicable to persons only. Approval of the sentiment referred to is intended: begin, therefore, with *iskâ hamko ba-khâbî 'ilm hai ki*, followed by 'the people of India love the lands (*arâzî*) which,' etc. The clause 'subject to,' etc. may be rendered here adverbially, *ba-shart adâ karnâ mutâlaba sarkârî ke*, the word *mutâlaba* being technically used

as a *legal* demand. The last part of the paragraph may run: 'And it is our order that at the time of the framing and effecting (*nifâz*) of the law, full consideration continue (*hotâ rahnâ*) for (*par*) ancient rights and the habits and customs of India.'

(13) 'Evils,' etc. cannot be the direct object of 'lament' in the Hindustani idiom. Turn, therefore: 'On the hearing of this state of things (*ba-istimâ' is hâl ke*) that some intriguers, by spreading (Past Conjunctive Participle) false reports and seducing their fellow-countrymen, caused them to make open mutiny and made a calamity descend on India, extreme sorrow was to us.' The implied 'path of duty' being submission, the phrase may be translated accordingly; but the idea may also be expressed by the Persian *râ-ba-râh*.

(14) This paragraph is exceptionally difficult. Paraphrase as follows: 'With this intention that in future more bloodshed be not allowed (*hone pâná*), and (that) peace and tranquillity take place quickly in our countries of India, our Viceroy, etc., in one province where (*ki jahân*) the people in the days of foul mutiny did offence against the Government, made most of them expectant of pardon for their faults on special conditions; and the faults of those which made them outside the enclosure (*pale*) of mercy, of those also has explained the punishments.'

(15) Begin with *chunânchi*.

(16) This also is extremely difficult. Turn as follows: 'Except those people with respect to whom it has been proved or may be proved that they have personally shared in the murder of a subject of the English Government, a declaration of mercy with respect to all the rest will be made; but with respect to the sharers in murder justice demands this, that no mercy be shown them.'

(17) 'Knowing them to be such,' *jân-bâjh-ke*. 'But in apportioning,' etc., *lekin aise logon kî tajwîz-i-sazâ men*. 'And large indulgence,' etc. Turn as follows: 'And in respect of those people who, without thinking (*be soche*), having come into the false statements of the intriguers, became criminal, great clemency will be done.'

(18) This may be constructed as follows: 'With (*se*) all the rest who are, etc. . . by these presents the promise is, that, if they go

home and engage in their occupations peacefully, then their faults, which were committed (*sarzad*) in respect of us and in respect of our sovereignty and dignity, without condition will be pardoned and forgiven and forgotten.'

(19) 'Terms' and 'conditions' may be translated by the same word, *sharâ'it* (pl. of *shart*). 'Extended,' *muta'alliq* (*se*).

(20) The first sentence of this paragraph is thus constructed: 'It is our earnest desire that, when in India by God's grace again tranquillity may be restored (*ho-jânâ*), then (*to*) there improvement of the arts of peace be effected, and for the benefiting (*ifâda*) of the people works like the making (*tayyârî*) of roads and canals, etc. be established, and such an administration of the country made that from which advantage may be to all our subjects of the said country.' Join to this the following sentence by *kyânki* 'Their prosperity is for us a cause of power,' and so forth. The last sentence is thus turned: 'And may the God of all power (*khudâe qâdir*) to us and our subordinates grant such grace that these our wishes (*murâd*) for the advantage of the people may reach a happy ending' (*husn ikhtitâm ko pahunchnâ*).

END OF PART III

APPENDICES.

APPENDIX A.

CONSPICUUS OF ARABIC VERBAL FORMS (TRILITERAL ROOT).

The Examples are confined to Words used in the Exercises.

Numbering of the Forms, with general idea of the meaning of the Nouns in Col. 2.	Abstract Nouns and Nouns of Action. (Infinitive.)	Participial Nouns and Adjectives.	Passive.
	فعل	فاعل	مفعول
I. Abstract sense of root.	علم 'ilm m. قدر qadr f. حكم hukm m. أثر 'asr m. مدد madad f. بلا balâ f. <i>the code</i>	حکم hâkim راضی râzî — رضو قائم qâ'im — قام <i>the code</i>	معلوم ma'lûm مانوس mânûs — أنس موجود mayjûd — وجد معنى ma'nyâ — عنى
II. The augment <i>ta</i> denotes causation, or the putting into form or practice the root idea. The inserted <i>â</i> is intensive, as also the duplication of the 2nd radical in the Participles.	تفعليل تعليم ta'lîm تأثير tâsir — أثر تربية tarbiyat — ربي	معلم mo'allim مؤذن mu'azzin — أذن	مقرر maqarrar مؤدب mu'addab — أدب مهيأ mohaiyâ — هيأ
III. The inserted <i>â</i> denotes effectiveness of result or causation. The augment <i>mu</i> denotes reciprocity of action.	مفاعلة or فعال كتاب kitâb أخذ mu'âkhaza — أخذ لقى mulâqât — لقي	موافق muwâfiq — وافق	مخائب mukhâlab

<p>IV. The augment <i>i</i> denotes effort, and the inserted <i>a</i> effectiveness, or the effect in connection with its cause.</p>	<p>افعال <i>iqbāl</i> اقبال <i>imān</i> ايمان <i>imā</i> وما <i>irāda</i> اراده</p>	<p>مفعّل <i>mumkin</i> ممكن <i>murīd</i> مرید <i>munshī</i> منشی</p>	<p>مفعّل <i>mutlaq</i> مطلق <i>murīd</i> مراد</p>
<p>V. The augment <i>ta</i> denotes consequence with reference to the idea conveyed by F. II. The duplication of the 2nd radical is intensive.</p>	<p>تفعّل <i>talāfuz</i> تلفظ <i>ammul</i> اعمل</p>	<p>متفعّل <i>mutashakki</i> شکو <i>mutasawwir</i> متصور</p>	<p>متفعّل <i>mutabannū</i> متبني</p>
<p>VI. The augment <i>ta</i> denotes consequence with reference to Form III.</p>	<p>تفاعّل <i>tafāwut</i> فتوت <i>tanāshī</i> منشی</p>	<p>متفاعّل <i>mutawātir</i> متواتر</p>	<p>متفاعّل</p>
<p>VII. The augment <i>in</i> indicates the passive or abstract realisation of root idea.</p>	<p>ايدفعّل <i>insidūd</i> سدّ</p>	<p>منفعّل <i>munsarim</i> منصرف</p>	<p>منفعّل</p>
<p>VIII. The augment <i>i</i> and the inserted <i>ti</i> indicate a more personal or concrete realisation.</p>	<p>افتفعّل <i>ehiyāt</i> احتياط <i>ittifāq</i> وفاق <i>ittihād</i> اطلاع</p>	<p>مفعّل <i>murtakib</i> مرکب <i>multawī</i> ملتبوی <i>mudda'i</i> مدعی</p>	<p>مفعّل <i>mukhtasar</i> مختصر <i>mohitāj</i> محتاج <i>mudda'ā</i> مدعا</p>
<p>X. The augment <i>isti</i> indicates the attribution or expectation of results.</p>	<p>استفعّل <i>istadād</i> استعداد</p>	<p>مستفعّل <i>mustaqim</i> قائم مستقیم</p>	<p>مستفعّل <i>musta'ār</i> عار مستعار</p>

REMARKS.

1. In the model Measures, which are given in large type in the Conspectus, *Fâ*, *Ain*, and *Lâm* are radical letters, and the rest, whether vowels or consonants, are said to 'fatten' the root, on the principle that extension of form means extension of meaning (see Col. 1).

This process of word-building is regular and symmetrical, but is subject to certain euphonic adjustments when one or other of the radicals is a 'weak' letter, that is to say, is either *أ* or *ي*. These letters are severally homogeneous with the vowels *Fatha*, *Zamma*, and *Kasra*; and, when 'quiescent' by position, combine with them to form the long sounds *â*, *û*, and *î*. Only two other combinations are admissible, viz., the diphthongs *au* and *ai*, in which *fatha* precedes *wâv* and *yâ* (see Table V, p. 4). Consequently, in the structure of derivatives, when a weak radical (quiescent) succeeds a vowel augment in any other order than is indicated by the above five legitimate combinations, such radical gives way, and is either changed or dropped, as the circumstances of the case require. Thus, *Alif-hamza* may be changed to *Wâv* or *Yâ*, *Wâv* to *Yâ*, or *Yâ* to *Wâv*.

2. An examination of the examples which are given in the Conspectus, with their roots, for this special purpose, will explain the principle of these permutations.

FORM I. (1) In *راضى*, *râzî*, normally *râziw*, the 3rd radical has been changed to *yâ*, with which the characteristic *Kasra* of the second syllable is combined. In

classical Arabic the radical *wâv* is dropped, and the *Kasra* preserved in the form of *tanwîn*, so that *râzin*, not *râzî*, is the mode.

(2) In *قائم* *qâ'im* the 2nd radical has been changed to *yâ* to avoid the double *alif*. *Hamza* records, as it were, the nature of the change, and the suppression of the subscript dots in the substituted letter indicates that the sound of the syllable is 'im, not yim. The common word *sâ'is*, vulgarly 'syce' is another example (see p. 6).

(3) In *سأ نوس* *mânûs*, the *fatha* of the augment combines with the quiescent *alif-hamza*, and the same thing takes place in *موجود* *maujûd*. In *معنى* *ma'nî*, the characteristic augment *û* of the second syllable in the normal form has been changed to *î*, and the 3rd radical is dropped in writing, though the sign of *tashdîd* is added by the grammarians.

FORM II. (1) In *تأثير* *tâsîr*, the *fatha* of the augment combines with the quiescent *alif-hamza*; and the same thing takes place in the final syllable of *mohaiyâ*.

(2) In *تربية* or *تربيت* *tarbiyat*, the *wâv* has been changed to *yâ*, and the lightening of the characteristic *î* of the second syllable compensated by the affix *at*.

(3) In the Participial forms *مؤذن* *mu'azzin*, and *مؤدب* *mu'addab*, the 1st radical has been changed to *wâv*, with which the *zammu* of the augment is homogeneous. *Hamza* records the nature of the change and reminds the reader that the pronunciation is unaltered.

FORM III. (1) In *مؤاخذه* *mu'âkhaza*, the change is the same as that above described. The *wâv* unites in writing with the *mîm* in both cases, but has no sound of its own.

(2) In ملاقات *mulâqât*, normally *mulâqayat*, the radical *yâ* is dropped, and the characteristic *fathas* unite to form the *â* of the final syllable.

(3) In موافق *muwâfiq*, no change was necessary in the writing, but the radical *wâv* is unsounded.

FORM IV. (1) In ایمان *îmân*, and ایما *îmâ*, the 1st radical has been changed to *yâ* in symphony with the characteristic *kasra* of the augment, and though the radicals are different, the crisis thus formed is the same in sound.

(2) In اراده *irâda*, normally *irwâd*, the loss of the *wâv* is compensated for by the affix *ah* or *at*. In the Participial forms *murîd* and *murâd*, from the same root, compensation is made by lengthening the characteristic vowels of the second syllable in each case.

(3) In منشی *munshî*, the 3rd radical has been changed to *yâ* in sympathy with the characteristic *kasra* of the second syllable.

FORM V. (1) In تأمل *ta'ammul*, the *fatha* of the augment forms a crisis in writing, but not in reading, with the homogeneous 1st radical. (Comp. F. II. (3) above.)

(2) In متشکی *mutashakkî*, the 3rd radical has been changed to *yâ* in symphony with the characteristic *kasra* of the final syllable.

(3) In متدلی *mutabannâ*, both servile and radical are retained in the form *لی* which is usually written and read as *â* in Persian and Hindustani.

FORM VI. (1) In تماشى *tamâshî*, the characteristic *zamma* of the final syllable has been changed to *kasra* in symphony

with the 3rd radical. This word, and a few others of the same form, are written and read in Hindustani with *â* instead of *î* final.

FORM VIII. (1) In احتياط *ehtiyât*, the 2nd radical which follows the medial augment *ti*, has been changed for the homogeneous *yâ*. In *multawî*, on the other hand, the augment is *ta* not *ti*, and the *wâv* is retained.

(2) In محتاج *mohtâj*, normally *mohtawaj*, the *wâv* has been dropped, and (as in F. III. (2) above) the two *fathas* form a crasis in *â*.

(3) In اتّفاق *ittifâq*, normally *iwtijâq*, the loss of the *wâv* has been compensated by the duplication of the servile *t*.

(4) In اطلاع *ittilâ‘*, مدعى *mudda‘î*, مدعا *mudla‘â*, the euphonic change consists in the absorption, under *tashdid*, of the medial augment *t* with the 1st radical. It may be added here that, when the 1st radical is *ز* the *t* of the augment become *ذ*; and when the 1st radical is *ص* or *ض* the *t* is written *ط*.

FORM X. (1) In مستقيم *mustaqîm*, the 2nd radical has been dropped, and compensation been made, as in *murîd*, F. IV., by lengthening the characteristic *kasra* of the final syllable.

(2) In مستعار *musta‘âr*, the same explanation holds good. Compare *murâd*, F. IV.

3. The chief proportion of Arabic verbals current in Hindustani belongs to Form I., under the head ‘Nouns of Action,’ which are used as Abstract nouns, and, with *at* or *ah* added, as ‘Nouns of Unity.’ Of the Derived

Forms, the most fully represented are those which belong to Forms II., IV., VIII., but it rarely happens that more than four or five Derivatives from the same root are in use. An example of four Forms from the same root occurs in the Conspectus, viz., *'ilm* 'knowledge,' and *ma'lûm* 'known'; *ta'lîm* 'education,' and *mo'allim* 'teacher.' In addition to these *'âlim* 'knowing,' and *'alim* 'all-knowing,' an epithet of the Deity, and one or two rarer forms, are current in literature.

4. The Gender of Nouns of F. 1. is conventional. For instance, *'ilm* is masculine and *'aql* feminine; *fikr* 'thought' is either Masculine or Feminine. Nouns of this class, however, which end in *â* are generally Feminine. (See Part I. 3.) The Gender of nouns which belong to the other Forms is almost invariably Masculine, except in the case of Form II., where the reverse is the case. Out of some 230 regular examples of this Form, which occur in Hindustani, only one, viz., *ta'wîz* 'amulet,' is Masculine.

5. In addition to the three leading verbal measures of Form I., which are given in the Conspectus, the following are in every-day use:—

(1) A form denoting intensive agency in the noun, or superlativeness in the adjective; as, *faqîr* 'a professional beggar'; *hakîm* 'one who gives orders in a special branch of science,' 'a physician,' or 'sage'; *amîr* 'one who gives commands,' 'a ruler'; *ra'îs* 'one who exercises headship'; *sharîr* 'villainous'; *rahîm* 'compassionate'; *'alim* 'all-knowing,' omniscient,' mentioned above.

(2) *Mim*-ated Nouns of Place and Instrument, so called because they receive the prefix *ma* or *mi*; such as,

masjid 'place of worship'; *malba'* 'place of printing'; *miftâh* 'instrument for opening,' 'key'; *mîzân* (root, *wazn*) 'instrument for weighing,' 'balance,' etc. etc.

(3) *Mim*-ated Nouns of Action; such as, *mahabbat* 'affection'; *maslahat* 'counsel,' etc.

(4) Nouns formed by the addition of *at*, often softened to *ah* in passing through the Persian, to the Participial forms; as, *musibat* 'misfortune'; *muqaddama* 'law-suit,' etc.

(5) Nouns or adjectives, of which the characteristic is a duplication of the 2nd radical, which denotes intensive-ness (see F. II.); such as, *nawwâb* (Anglicè, *Nabob*) 'a vice-regent'; *sarrâf* (Anglicè, *shroff*) 'a moner-changer'; *tayyâr* 'alert,' etc. etc.

PERSIAN AND ARABIC PLURAL FORMS CURRENT IN HINDUSTANI.

Persian Forms.

The regular Persian pl. in *ân* (for things animate) is exemplified in صاحبان *sâhibân* as the pl. of *sâhib*, and بندگان *bandagân*, of *banda* 'slave,' in constant use. The pl. in *hâ* is occasionally met with in such phrases as تنها تن *tanhâ tan* 'alone,' سالها سال *sâlhâ sâl* 'year after year.' The Persianised صوبجات *sûlajât* appears as the plur. of صوبه *sûbâh* 'province,' and رقعجات *ruq'ajât* of رقعہ *ruq'ah* 'letter,' as an alternative of the regular رقعات *ruq'ât*.

Arabic Forms.

1. The regular masculine pl. in *în*, the dual in *ain*, and the feminine in *ât*, are to be met with in books and newspapers and legal phraseology.

e.g., حاضرین *hâzirîn* 'persons present' as the pl. of حاضر *hâzir*.

طرفین *tarafain* ('both sides') dual of طرف *taraf*
اختیارات *ikhtiyârât* 'powers' as the pl. of اختیار *ikhtiyâr*.

This last is the usual mode in the "derived forms" infinitive II.—X. of the *Conspectus*.

2. The "broken" plurals, used in Hindūstani, may be classified as follows:—

CLASS 1. Plurals of trilateral verbal nouns infinitive of Form I.

These chiefly occur in the form of افعال *af'âl* and فِعُول *fu'ûl*. The first of these is very common, and in some instances the pl. thus formed is used as a singular noun in Hindustani:—

e.g., sing., سبب *sabab* 'cause,' pl. أسباب *asbâb*.

„ آداب *adab* 'respect,' „ آدَاب *âdâb*.

„ وقت *waqt* 'time,' „ أوقات *auqât*.

„ حال for حول *hâl* 'state,' pl. احوال *ahwâl*.

„ نور *nâr* 'light,' pl. انوار *anwâr*.

„ امر *amr* 'order,' pl. أمور *umûr*.

„ علم *ilm* 'science,' pl. علوم *ulûm*.

(The difference in the final syllable is here due to the fact that the 3rd radical of the root is ی.)

CLASS 4. Plurals of quadriliteral verbals or trilaterals, in which the prefixed augments count as radical.

Model form فعالل *fa'álil*.

- e.g., sing., جواهر *jauhar* 'jewel,' pl. جواهر *jawáhir*.
 ,, اكبر *akbar*, 'great,' pl. اكابر *akábir*.
 ,, مرتبه *martaba* 'rank,' pl. مراتب *marátib*.
 ,, مسجد *masjid* 'mosque,' pl. مساجد *masájid*.

CLASS 5. Plurals of quinqueliterals, or trilaterals in which the prefixed augments count as radical, and of which the final is preceded by a long vowel.

Model form فعاليل *fa'áilil*.

- e.g., sing., قانون *qánún* 'law,' pl. قوانين *qawánín*.
 ,, سلطان *sultán* 'sultan,' pl. سلاطين *salátín*.
 ,, تدبير *tadbír* 'plan,' pl. تدابير *tadábir*.
 ,, اقليم *iq lím* 'climate,' pl. اقاليم *aqálim*.

CLASS 6. Plurals of miscellaneous form.

- e.g., sing., كتاب *kitáb* 'book,' pl. كتب *kutub*.
 ,, مدينه *madina* 'town,' pl. مدن *mudun*.
 ,, محنت *mehnat* 'toil,' pl. مهن *mihan*.

Other examples, under this class, may be added by the student in course of his reading.

Occasionally Double plurals are met with, which is an indication that the original plural is sometimes used as a singular noun in Hindustani.

e.g., رسم *rasm* 'custom,' pl. رسوم *rusûm* d. pl. رسومات,
rusûmât.

جوهر *jauhar* 'jewel' pl. جواهر *jawâhir* d. pl.
 جواهرات *jawâhirût.*

APPENDIX B.

THE TENSE SYSTEM OF THE HINDUSTANI VERB.

Ex. **mārnā** 'striking' or 'to strike.'

Native Nomenclature.	Corresponding English Nomenclature.	3rd Pers. Sing.	English Meaning.
Three Tenses formed from the Base (Which may itself be used as an Abstract Noun).			
1. <i>Amr</i>	Imperative (Precative)	mār 2 p.s. māriyo. māri'e, mā-ri'egā.	Strike thou. Strike (not necessarily at once). Pray strike (when or as you please).
2. <i>Muzāri'</i>	{ Aorist or Dubious } or Optative	māre	{ He strikes (perhaps) or may strike. Would he may strike
3. <i>Mustaqbil Ehtimālī.</i>		Future or Presumptive. māregā	

Six Tenses formed from the Imperfect Participle (*Ism-fā'il*).

4. <i>Hāl</i>	Present	mārtā hai.	He is striking.
5. <i>Hāl-mashkāk.</i>	Present Dubious	mārtā ho	He is striking (perhaps), or may be striking.
6. <i>Hāl-ehitimālī</i>	Present Presumptive.	mārtā hogā	He will be striking (perhaps), or must be striking.
7. <i>Māzi-nātamām</i>	Past Imperfect	mārtā thā	He was striking.
8. <i>Māzi</i> { <i>shartī</i> } { <i>tamannā'ī</i> }	Past { Conditional } { Optative. }	mārtā	{ Had he struck. Would he had struck.
9. <i>Aizan</i>	Do. do. (2nd Form)	mārtā hotā	{ Had he been striking. Would he had been striking.

Six Tenses formed from the Perfect Participle (*Ism-maf'ūl*).

10. <i>Māzi-mutlaq</i>	Past Absolute	mārā	He struck.
11. <i>Māzi-qarīb</i>	Past Proximate	mārā hai	He has struck (recently).
12. <i>Māzi-mashkāk</i>	Past Dubious	mārā ho	He struck (perhaps), or may have struck.
13. <i>Māzi-ehitimālī</i>	Past Presumptive	mārā hogā.	He will have struck, or must have struck.
14. <i>Māzi-ba'īd</i>	Past Remote	mārā thā	He struck (some time ago), or had struck.
15. <i>Māzi</i> - { <i>shartī</i> } { <i>tamannā'ī</i> }	Past { Conditional } { (Remote). } { Optative } { (3rd Form). }	mārā hotā	{ Had he struck (some time ago). Would he had struck (some time ago).

REMARKS.

(1) For completion of conjugation in the matter of person, number, gender, see Ex. I. 1 for the verb *honâ*, and for Aorist and Future Ex. IX. 67.

(2) In respect of time, the first three Tenses are Future, the next three Present, and the last nine Past. Native grammarians place the Past Tenses first, in imitation of the Arabic manner, then the Present, then the Future. No. 3 is formed from No. 2 by adding *gâ* for the sing. and *ge* pl.

(3) In respect of Meaning, Nos. 5 and 12 serve as Auxiliary extensions of No. 2.

(4) Similarly Nos. 9 and 15 serve as Auxiliary extensions of No. 8.

(5) No. 9 is formed from No. 7 by dropping the Auxiliary *thâ*, and No. 15 is formed from No. 14 by dropping the Auxiliary *thâ*, and using *hotâ* in its place.

(6) As regards the nomenclature, *Muzâri'* (No. 2) is a misnomer, and out of harmony with the rest of the designations. It means 'resembling,' and is borrowed from Arabic grammar, in the tense-system of which what we call the Aorist has noun-like inflections. Some native scholars have suggested the term *gair-mo'ayyan* to correspond with our term Aorist.

(7) As regards the order of the Tenses, English grammarians place the Tense No. 8 where No. 4 stands in the arrangement here adopted. In so doing they ignore the

fact that No. 8 is a *Past Tense*, formed, as said above (168), by dropping the Auxiliary in No. 7.

(8) When the verb is transitive, the affix *ne* must be used with the agent in the six last Tenses of the Scheme, as explained in Ex. XI. 82.

APPENDIX C.

ON THE USE OF THE ROMAN CHARACTER IN
TRANSLITERATION.

There are three difficulties in practice, viz.—

(1) The due representation of the short vowels, viz., of *Zabar*, *Zer*, *Pesh*, or *Fatha*, *Kasra*, *Zamma*. Sir W. Jones's adoption of *a*, *i*, *u*, is undoubtedly the most convenient for Englishmen, and the word *insular*, which might be written ^اانسِلَر is a compendious exhibit of the sounds intended to be conveyed, the only objection being that, in English, *a* rarely has the sound which is here assigned to it. But, as a matter of fact, each of the vowels *Zabar*, *Zer*, *Pesh*, is liable to considerable modification of tone in connection with certain consonants, notably, so far as Hindustani is concerned, when the syllables in which they occur are closed by ح or ز or ع. A hard and fast rule is, therefore, misleading. Thus, the vowel *Zabar* has the sound of *e* rather than *a* before ح and د. For example, تَحْصِيل is better written *tehsil* than *tahsil*; and this variation in sound is due to the necessity of clearly aspirating the consonant. In several common words, such as كَهْنَا *kahnâ*, پَهْلَا *pahlâ*, the *Zabar* approaches the sound of *ei*, and can be acquired by the ear only. *Zabar* before ع hardens to *â*, as was noticed at 85. 7, an effect due to the peculiar phonation of that consonant, for which see below.

Again, the vowel *Zer* has the sound of *e* rather than *i* before ح ز and ع when these letters close the syllable. Thus, مِهْنَت is *mehnat*, not *mihnat*, and مِهْمَان *mehmân*,

not *milmûn*. In the same way دہلی is rightly written *Dehli*, not *Dihli*. (*Delhi* is doubly wrong.) On the other hand, the native fashion of spelling دلی is correctly given in *Dillî*. Hence, too, یہ is better rendered *yeh* than *yih*. Similarly, استعداد is more exactly pronounced *iste'dâd* than *isti'dâd*, and اعتبار is *e'tibâr*, not *i'tibâr*, فعل *fe'l*, not *fi'l*. The vowel *Pesh* before these same consonants is *o* rather than *u*, under the same circumstances. Thus محتاج is *mohtâj*, not *muhtâj*, and عہدہ is rather *'ohda* than *'uhda*. The pronoun وہ is better rendered *woh* than *wuh*. Similarly, معلم is *mo'allim*, not *mu'allim*, معاملہ *mo'âmala*, not *mu'âmala*.

It may be added here that, in such words as فتح or صلح which, exactly transliterated, would be *fath* and *sulh*, the necessity of clearly enunciating the aspirated final, produces the di-syllabic utterances *fateh* and *suleh*. For a case in point see 85. 6.

(2) The representation of different consonants which have approximately the same sound to the European ear; such as, ز ض ظ ن - ث ص س, etc. The ordinary practice is to use one Roman letter, and to differentiate the Oriental letters by placing a dot or dots below this roman letter. The only other alternative is to invent separate symbols, such as those used by Prof. Newman in his *Handbook of Modern Arabic*; but one might as well use the originals themselves.* The objection to the dot system is that it is

* In the transliteration of Arabic words in the Nagri character, Hindu scholars make no attempt at differentiation. See Kellogg, p 27.

not sufficiently distinctive, and fails to catch the eye and impress the memory, so that when an exercise is written in the native character, misspelling is unavoidable by students who lean too much upon the romanization of the words. The hints given in the first Exercise, if studiously attended to, will help to minimise the evil. The subscript dots are omitted in this work by way of compelling the student to refer to the original words.

(3) The representation of the letter ξ 'Ain. The real vocal affinity between this letter and *Hamza* is indicated in the symbol adopted by the Arabs to denote the latter, which symbol is the upper portion of the 'Ain. Consequently, if the comma is accepted as a representative of *Hamza*, it is consistent *pro tanto* to take the inverted comma, inconvenient as it is, as the sign for 'Ain.

Note. As regards the pronunciation of the 'Ain, the author above referred to says:—"The letter *Ain* is not merely a hiatus like *Hamze*, but a muscular upward jerk of the chest and stomach, accompanied with an elevation of musical note to the vowel." Whatever may be the case in the Desert, the Indian Mahomedan is content with a less spasmodic phonation. Without apparent effort he emits the sound directly from the larynx.

The letter *Gain*, which represents the *Gimel* of Hebrew and the *Gamma* of the Greeks, is produced in much the same way, but has a harsher and coarser sound than 'Ain. The Arabs themselves describe it as غرارة *garr*, غرارة *garâra*, or غرغرة *gargarat* 'gargling.'

۱	ایک	<i>ek</i>	چونتیس	<i>chauntīs</i>	۶۷	ستر	<i>sarsath</i>
۲	دو	<i>do</i>	بینتیس	<i>paintīs</i>	۶۸	اڑنتھ	<i>arsath</i>
۳	تین	<i>tīn</i>	چھتیس	<i>chhattīs</i>	۶۹	انہتر	<i>unhattar</i>
۴	چار	<i>char</i>	سینتیس	<i>saintīs</i>	۷۰	ستر	<i>sattar</i>
۵	چار	<i>pānch</i>	اڑتیس	<i>artīs</i>	۷۱	اکہتر	<i>ikhattar</i>
۶	پانچ	<i>chha</i>	انڈالیس	<i>untālīs</i>	۷۲	بہتر	<i>bāhattar</i>
۷	چھ	<i>sāt</i>	چالیس	<i>hālīs</i>	۷۳	تہتر	<i>tihattar</i>
۸	سات	<i>āth</i>	اکتالیس	<i>iktālīs</i>	۷۴	چوہتر	<i>chauhattar</i>
۹	آٹھ	<i>nau</i>	بیالیس	<i>lēālīs</i>	۷۵	چھتر	<i>pachhattar</i>
۱۰	دس	<i>das</i>	تینتالیس	<i>tentālīs</i>	۷۶	چہتر	<i>chbihattar</i>
۱۱	گیارہ	<i>gyāra</i>	چوالیس	<i>chauālīs</i>	۷۷	ستہتر	<i>sathattar</i>
۱۲	بارہ	<i>bāra</i>	پینتالیس	<i>pāntālīs</i>	۷۸	انہتر	<i>athattar</i>
۱۳	تیرہ	<i>tera</i>	چھیالیس	<i>chhēālīs</i>	۷۹	اناسی	<i>unāsī</i>
۱۴	چودھ	<i>chāuda</i>	سینتالیس	<i>saintālīs</i>	۸۰	انسی	<i>assī</i>
۱۵	پندرہ	<i>pandra</i>	اڑتالیس	<i>artālīs</i>	۸۱	اکاسی	<i>ikāsī</i>
۱۶	سولہ	<i>sola</i>	انچاس	<i>unchās</i>	۸۲	بیاسی	<i>beāsī</i>
۱۷	سترہ	<i>satra</i>	پچاس	<i>pachās</i>	۸۳	تراسی	<i>tirāsī</i>
۱۸	اٹھارہ	<i>athāra</i>	اکاون	<i>ikāwan</i>	۸۴	چوراسی	<i>chaurāsī</i>

۱۹	انیمس	<i>unîs</i>	باون	<i>bâwan</i>	۸۵	پکاسی	<i>pachâsi</i>
۲۰	بیس	<i>bîs</i>	ترین	<i>tîrpan</i>	۸۶	چیماسی	<i>chhê'âsi</i>
۲۱	اکیس	<i>ikkîs</i>	چون	<i>chawwan</i>	۸۷	ستاسی	<i>satâsi</i>
۲۲	بانیس	<i>bd'îs</i>	چپن	<i>packpan</i>	۸۸	اتھاسی	<i>athâsi</i>
۲۳	تینیس	<i>te'îs</i>	چپن	<i>chhappan</i>	۸۹	نواسی	<i>navâsi</i>
۲۴	چو بیس	<i>chawbîs</i>	ستاون	<i>sattâwan</i>	۹۰	نوں	<i>navve</i>
۲۵	پچیس	<i>pachîs</i>	اتھاون	<i>athâwan</i>	۹۱	اکانوں	<i>ik'ânve</i>
۲۶	چیمیس	<i>chhabbîs</i>	انستھ	<i>unsath</i>	۹۲	بانوں	<i>b'ânve</i>
۲۷	ستائیس	<i>sattâ'îs</i>	ساتھ	<i>sâth</i>	۹۳	ترانوں	<i>tîr'ânve</i>
۲۸	اتھائیس	<i>athâ'îs</i>	اکستھ	<i>iksath</i>	۹۴	چورانوں	<i>chaurânve</i>
۲۹	انٹیس	<i>untîs</i>	باستھ	<i>bâsath</i>	۹۵	پکانوں	<i>pachânve</i>
۳۰	تیس	<i>tîs</i>	ترستھ	<i>tîrsath</i>	۹۶	چھیانوں	<i>chhê'ânve</i>
۳۱	اکتیس	<i>iktîs</i>	چونستھ	<i>chawnsath</i>	۹۷	ستانوں	<i>sat'ânve</i>
۳۲	بتیس	<i>battîs</i>	پینستھ	<i>painsath</i>	۹۸	اتھانوں	<i>ath'ânve</i>
۳۳	نینتیس	<i>lentîs</i>	چھیانستھ	<i>chhê'âsath</i>	۹۹	ننانوں	<i>nin'ânve</i>
					۱۰۰	سوں	<i>sau</i>

COMMON FRACTIONAL NUMBERS.

۱۹ آدھا *âdhâ*, half.
 ۲۰ *derh* one and a half.
 ۲۱ *derh* one and a half.

۲۲ ڈھائی *dhâ'î*, two and a half.
 ۲۳ *paunc*, one quarter less.
 ۲۴ *paunc*, one quarter more.

۲۵ سوا *sawâ*, one quarter more.
 ۲۶ ساٹھ *sâthc*, one half more.

VOCABULARY No. 1.

OF WORDS CONTAINED IN THE HINDUSTANI SENTENCES OF PARTS I. AND II.

(The numbers refer to the Exercises in which the words occur.)

۱

اب *ab* now; *ab* to just now, for the present; *abtak* up to the present time, till now, as yet, 51.

ابابیل *abābil* swallow, 164. a.

ابتار *abtar* ruined, impoverished, disorganized, 18. a.

آبرو *ābrū* honour; *ābrū barhānā* to increase the honour paid to a person, to honour, do honour to, 84. p.

آپ *āp* self or selves, whatever the person: you, Sir, Your Honour; 3rd p. pl. (in addressing friends, equals, or superiors); *āp hi āp* or *āp se āp* of one's own accord, 91.

اپنا *apnā* own; applicable to all persons and numbers (see 43); *apne* pl. one's own folk (44); *apne āp se* of one's own accord.

اتارنا *utārnā* to take or bring down, 1st caus. of *utarnā*, 68.

اتیس *atīs* aconite, 18.

آٹا *ātā* flour, 18.

آٹھ *āth* eight.

اٹھارہ *athāra* eighteen, 68.

اٹھانا *uthānā* to raise, take up, etc., 1st caus. of *ūthnā*; *uthā na rakhnā* to take a thing up and not put it down (till done with), 84.

اثر *asr* effect, 10. a.

آج *āj* to-day; *āj-kal* now-a-days, 10.

اجازت *ijāzat* leave, 143, 150. *a.*

اجنبی *ajnabî* foreign, 60. *a.*

اچھا *achchhā* good, etc.

احتمال *ehtimāl* presumption, assumption, 143. *a.*

احتیاط *ehtiyāt* care, caution, circumspection, 34. *a.*

اخبار *akhbār* (pl. of *khabar*) newspaper, 122, 143. *a.*

اختیار *ikhtiyār* authority, power, control, 150. *a.*

آخر *ākhir* at last; *ākhir ko ditto*, 187. *a.*

اخلاق *akhlāq* morals; *akhlāq se* courteously, kindly, 60. *a.*

ادب *adab* etiquette, good manners, 76. *a.*

آدمی *ādmî* man, human being, 4. *a.*

ادھر *idhar* hither: *idhar udhar kî bâten* small talk, 76.

آدھ *ādih* half, 44.

ارادہ *irāda* intention, determination, 51, 157. *a.*

آرام *ārām* ease, rest; *ārām-talab* lazy, ease-loving, indolent, 91. *p.*

اردو *urdû* name by which the Hindustani language was first known at Dehli, camp-language, 84. *t.*

ارسطو *aristû* Aristotle, 164. *a.*

آرے *are* vocative particle, like English O! hallo! you there! etc.

از بسکہ *azbaski* inasmuch as, 157. *p.*

آسان *āsân* easy, 182.

اسباب *asbâb* (pl. of *sabab*), things, baggage, furniture, etc., 18, 150. *a.*

استعداد *iste'dād* proficiency, 44. *a.*

اسکو اسکا etc. *iskâ, isko* or *uskâ usko* inflected forms of *yeh, woh*.

آسمان *āsmân* sky, heaven, 34. *p.*

آشکار *āshkâr* known, evident, 34. *p.*

اصراف *isrâf* extravagance, 122. *a.*

اصلاً *aslan* totally, quite, 91. *a.*

اطلاع *ittilâ'* information, 137. *a.*

اعتبار *e'tibâr* reliance, 102. *a.*

آفتاب *âftâb* sun, 182. *p.*

افسوس *afsos* alas! 60. *p.*

افشا *ifshâ* disclosure, 76. *a.*

افعال *af'âl* (pl. of *fe'l*) acts, deeds, proceedings, 176. *a.*

اقبال *iqbâl* prosperity, good fortune, 84. *a.*

اقرار *iqrâr* confession, agreement; *iqrâr k* to confess, 91. *a.*

اکتبا or اکتبا *ikathâ* or *ikhatta* assembled, gathered together in *one place*, 18.

اکثر *aksar* most, many, the greater number; generally, 18. *a.*

آگاه *âgâh* informed; *âgâh h.* to be informed, 157; *âgâh k.* to inform. *p.*

اگر *agar* if; *agarchi* although, 176. *p.*

آگره or آگرا *agra* 27, proper name.

آگے *âge* in front of, before, in comparison with, 27, 97.

البتہ *albatta* certainly. *a.*

الٹا *ultâ* up-turned, 198; *ulti hawâ* adverse wind.

امر *amr* thing, matter, proceeding, affair, etc., 60, 137. *a.*

امیر *amîr* (from same root as above), prince, ruler, 193. *a.*

آمدنی *âmdanî* income, 137. *p.*

امکان *imkân* possibility, 193. *a.*

امیدوار *ummedwâr* hoping. 143; applicant for employment, 198. *p.*

آنا *ânâ* to come; *â-jânâ* to arrive, 187; *âne-do* let him come, 76.

اناری *anâri* rustic, 60.

انتظار *intizâr* expectation, waiting, 84. *a.*

انتظام *intizâm* administration, 109. *a.*

اندر *andar* inside, within, 109.

انسان *insân* human being, 176; *insâniyat* humanity, 44. *a.*

انسداد *insidâd* prevention, putting down, 27. *a.*

آنکھ *ânkh* eye, 102, 114.

انگریز *angrez* English (applied to persons), 84.

انگلی *ungli* finger, 27.

آواز *âwâz* voice, sound, 91. *p.*

اوپر *ûpar* over, above, 97.

اُٲٲٲنا or اُٲٲٲنا *úthná* to rise,
get up.

اُٲٲٲا اُٲٲٲا *úská, úsko* inf.
forms of *wok*.

اوقات *auqát* (pl. of *waqt*)
times, 164; wage, means,
198. *a.*

اهل حرفه *ahli-hirfa* trades-
men, 193. *a.*

ايسا *aisá* such, so, like this.

ايك *ek* (P. *yak*) one, a or an.

آينه *áina* mirror, 143. *p.*

ب

بابو *bábú* Hindú title of re-
spect, corresponding with
our 'Master,' 84.

باپ *báp* father.

بات *bát* word, thing, matter
(acc. to context), 4; *gá'i*
guzrî bát thing of the
past, bygoner, 198.

بادشاهى *bádsháhi* royal, 18. *p.*

بادل *bádal* cloud, 109.

بارش *bárish* rainfall, 10. *p.*

باره *bárhá* (Persian pl.)
many times, again and
again, 198. *p.*

بارى *bári* turn; *bári bári*
(*se*) in turn, turn-about,
122.

باز *báz* back; *lóz-rahá* to
leave off, 157; *báz-áná*
do., 114, 176. *p.*

باز پرس *báz-purs* inquiring,
questioning, 157. *p.*

باغ *bág* garden, 171. *p.*

باغى *bági* mutineer, rebel,
84. *a.*

باقى *báqi* die, left, 44. *a.*

بال *bál* child, 130; *bál-*
bachche children.

بالائى *bálá'i* over; extra,
general (as applied to a
charge, or duty), 130. *p.*

بالفعل *bilfe'l* at present, 198.
a.

باندھنا *bándhná* to bind,
fasten, 109; *zín lagám b.*
to put on saddle and
bridle, 68.

باوجود *bá-wujûd* notwith-
standing, 122. *a.*

باھر *báhar* outside; 76; *bá-*
har ká sáhib a stranger
or visitor, 34.

بائين *bá'en* construct form
of *báyán* left, 130.

باتا *batáná* to say, declare,
state, tell, etc., 122, 137.

بجنا *bajná* to strike (of the
hour); *bajá, baje* corre-
spond to our 'o'clock';

- 114; *bi-jânâ* to strike, beat, 193, 1st caus. of above.
- بی-جینسی* *bi-jinsihi* intact, 150. *a.*
- بچنا* or *بچانا* *bachnâ* or *bach-jânâ* to escape, 164.
- بچینا* *bichnâ* to be spread, 102.
- بچھونا* *bichhonâ* bedding, 130.
- بچھ* *bachcha* babe, child, 176. *p.*
- بخشنا* *bakhshnâ* to give, bestow on, pardon, 84.
- بدکردار* *bad-kardâr* ill-doer, 157. *p.*
- بدمزاجی* *bad:mizâji* bad-temper, 193. *p.*
- بدنامی* *bad-nâmî* disgrace, 27. *p.*
- بذات خون* *ba-zât-i-khûd* in person, 187. *a.*
- برا* *burâ* ill, bad, etc.; *burâ-mânnâ*, to take a thing ill, 187. *p.*
- برابر* *barâbar* like, equal to, 137, 51. *p.*
- برادری* *birâdarî* brotherhood, caste-fellows, 34. *p.*
- برس* *baras* year, 164.
- برندا* *barandâ* verandah, 150.
- برا* *barâ* great (in most of the English senses), 10, 51; is also used in the sense of 'very'; *barâ* old or elder (as noun), 68, 102, 187.
- بڑھنا* *barhnâ* to increase, grow, be extended, 122; *barhkar* more, 102.
- بزرگ* *buzurg* venerated, 60. *p.*
- بس* *bas* enough, hold! 'that's all,' 'and nothing else,' 51, 193. *p.*
- بس* *bas* power, 76.
- بشرة* *bashra* countenance, 198. *a.*
- بعد* *ba'id* after (post.), 44, 137. *a.*
- بعض* *ba'z* some (used as pl. of *ko'î*), 182. *a.*
- بغیچہ* *bagîcha* garden, 76. *p.*
- بغیر* *bagair* without, 97. *a.*
- بکری* *bakrî* she-goat, 76.
- بکری* *bikrî* selling, 182.
- بلا* *balâ* misfortune, 114; *balâ kâ* awful or terrible, 60; *balâ se* bother it! 76, 198. *a.*
- بلکہ* *balki* but, nay more, rather, 197. *p.*

بندو *bandar* monkey, 176 ;
bandrī she-monkey, 130.

بندوق *bandūq* gun, 68. *p.*

بند ہون *band-henā* to be
 shut, 114.

بنسبت *bu-nisbat* in com-
 parison with 60. *p.*

بنگالی *bengālī* (of Bengal),
 60.

بنگلا *banglā* bungalow, 10.

بنا *bannā* to be made,
 managed, etc. 164; *ban-
 ānā* to make, 1st caus. of
 above, 102; *banā-lenā* to
 build or make for one-
 self, 84; *ban-parvā* to be
 managed (somehow), 76.

بنی آدم *benī-ādam* man-
 kind, 193. *a.*

بوجہ *bojh* weigh, 137.

بوڑھا *būrhā* old, old man, 34.

بولنا *bolnā* to speak, utter
 sounds, 68; *bol-ūthnā* to
 speak suddenly, ejacu-
 late, 76, 187; *bulānā* 1st
 caus., to call, 97.

بھاری *bhārī* heavy, 27.

بھاگنا *bhāgnā* to flee, to scud,
 (of clouds), 109; *bhāgtā*
 runaway, 97.

بھائی *bhāī* brother, mate, 51.

بہار *bahār* spring, 164. *p.*

بہت *bahut* very, much, 10.

بھتیجا *bhatījā* nephew, 84.

بہتر *behtar* better. *p.*

بہر حال *ba-har-hāl* in every
 case, on the whole, 91.

بھرنہ *bharnā* to fill; *bhar-
 denā* int., 102.

بھسا *bhusā* chaff (fodder),
 102.

بھلا *bhalā* well! 76, 187.

بھین *bhin* sister, 84.

بھو بیٹیاں *bahū - betiyān*
 (younger women of a
 family), 137.

بھوج *bhoj* name of an an-
 cient Hindū monarch, 187.

بھوکھا *bhūkhā* hungry, fan-
 ished, 18.

بھی *bhī* also, even, too
kuchh bhī anything at
 all; *koī bhī* anyone at all.

بھیجنا *bhejnā* to send, 84, 130;
bhijwānā or *bhijwā-denā*
 to cause to be sent, 76.

بھیر *bher* sheep; *bher* *bakrī*
 sheep and goats, 76.

بے *be* without, 97; *be-tamīz*
 silly, indiscreet, 176; *be-*

dil out of heart, disheartened, 198. *p.*

بیان *bayân* description, 157;
b. karnâ to describe, 68,
84, 164. *a.*

بی بی *bibî* lady, wife, 109. *p.*
بیتا *betâ* son, 76; *beti*
daughter.

بیتھنا *baithnâ* to sit; *bith-ânâ*
to seat, 102; *baith-rahnâ* to
remain seated, 150; *baithe-bithâe*
at ease, coolly, without effort,
etc., 109.

بیچ *bîch* middle; *bîch kâ*
middle, 27; *bîch men* in
the middle (of what is
going on), 187.

بیچوبا *bechobâ* kind of tent
(poleless), 84. *p.*

بیدار *bedâr* awake, 143. *p.*

بیس *bîs* twenty, 34.

بیگم *begam* fem. of *beg*,
198. *t.*

بیمار *bîmâr* sick, a sick
person, 97, 164; *bîmârî*
sickness, 114, 193. *p.*

پ

پاس *pâs* by, near to, in pos-
session of; *pâs hî* close
by, 27.

پانا *pânâ* to find, obtain, ac-
quire, 109, 150.

پانوں or پانوں or پانوں *pânôn* or
pâ'on or *pâuw* foot, 60.

پانی *pânî* water, rain, 10,
51; *pânî kâ pânî* really
water, the real thing.

پاؤ *pâ'o* quarter, 114.

پتا *patâ* trace, address (of a
letter), 10, 182.

پتا *pittâ* spleen, or will;
pittâ - mârî kâ kâm
painstaking work, 102.

پر *par* on. See 50 (2).

پر *par* but.

بروا *parwâ* care, anxiety,
10. *p.*

پرورس *parwarish* cherishing,
taking care of, 44. *p.*

پڑنا *parnâ* to fall, befall,
happen, lie, 51; *par-jânâ*
to be brought to bear, 157.

پڑھنا *parhnâ* to read, 164.

پس *pas* so, 187.

پسند *pasand* pleasant; *p.*
ânâ to be agreeable, 44;
pasandîda agreeable, 176.
p.

پشت *pusht* generation
(past), ancestry, 137. *p.*

پکڑنا *pakarnâ* to seize, take, catch, etc., 91, 150; *pak-râ'î denâ* to be caught or catchable, 91.

پل *pul* bridge, 164.

پلنگ *palang* bed, 102.

پندرہواں *pandrawân* fifteenth, 143.

پنکھا *pankhâ* fan, 114.

پوتا *potâ* grandson, 27.

پوچھنا *pûchhnâ* to ask, make inquiry, 143; *pûchh-pûchhke* asking and asking, 76.

پورا *pûrâ* full, complete, 44.

پونی *paune* a quarter less, 114.

پھٹکار *phitkâr* curse, 102.

پھٹنا *phatnâ* to be broken or burst, to open (as the earth in an earthquake), 109, 171.

پہچاننا *pahchânnâ* to know, recognise, 68, 109.

پھر *phir* then, 91, 187.

پہر *pahar* eighth part of a day, equal to three hours, a watch, 114; *do pahar* noon, 60.

پہرا *pahrâ* sentry, 157; *p. lagânâ* to post a sentry.

پہرنا *phirná* to wander about, traverse, 176.

پہلا *pahlâ* first; *pahle* before (*se*), 193.

پہننا *pahnnâ* wear (clothes), etc., 91, 137.

پھوٹنا *phûtnâ* to be broken; *phûtâ pânî* boiling water; 102.

پہنچنا *pahûchnâ* to arrive; *pahûch-jânâ* int., 76.

پہیرنا *phernâ* to return; *pherdênâ* to give back, 187.

پھیلنا *phailnâ* to spread, 122.

پیار *pyâr* love, affection, 176.

پياس *pyâs* thirst, 97.

پیتنا *pîtnâ* to beat; *sir pîtnâ* to beat the head in token of grief, 143.

پچھ *pîchhe* behind, 97.

پیدا *paidâ* produced, created, born, 10, 18. *p.*

پیدل *paidal* footman, or foot, 27, 143. *p.*

پیروی *pairawî* pursuit, prosecution, 157. *p.*

پیش *pesh* before; *pesh-ânâ* to treat, 60; *pesha* profession, occupation, 137;

peshgî advance of money), 51; *peshî* presentment, 176. *p.*

پینا *pînâ* to drink; *pilânâ* to make drink, 130.

ت

تا تا که *tâ, tâkî, ki tâ* that, in order that, etc. (See 155.) *p.*

تاریخ *târikh* date, 143, 176. *a.*

تازہ وارد *tâza-wârid* newly arrived, 18. *a. p.*

تاہم *tâham* yet, still, 197, *p.*

تپاک *tapâk* zeal, warmth, 130. *p.*

تجہکو or تجھے *tujhko* or *tujhe* objective form of *tû*.

تحصیلدار *tehsîldâr* collector (native official), 187. *a.*

تحقیقات *tahqîqât* investigation, 187. *a.*

تذکرہ *tazkira* mention, 137. *a.*

ترغیب *tarqîb* temptation; *t. denâ* to induce, 157. *a.*

ترمیم *tarmîm* emendation; *t. karnâ* to correct, emend, etc., 91. *a.*

تشخیص *tashkhîs* diagnosis, 97. *a.*

تشریف *tashrif* honouring (by a visit), 91; *t. farmânâ*, *t. lânâ* to visit, 198; *t. lejânâ* to depart. *a.*

تصور *tasawwur* imagination; *t. karnâ* to imagine, suppose, 150. *a.*

تصویر *taswîr* picture, 68. *a.*

تعرض *ta'arruz* interference, 176. *a.*

تعریف *ta'rîf* praise, definition, 34, 102. *a.*

تعطیل *ta'tîl* holiday, vacation, 44. *a.*

تعلیم *ta'lîm* education, 122; *ta'lîm - i - niswân* female education. *a.*

تعیّنات *ta'inât* Ar. pl., lit. appointments; *ta'inât k.* to tell off (for duty), to appoint, 84. *a.*

تکلف *takalluf* ceremony, trouble, 171. *a.*

تلاش *talâsh* search; *t. karnâ* to search for, 68. *p.*

تلفظ *talaffuz* pronunciation, 60. *a.*

تم *tum* you, pl.; *tumhârâ* your; *tumhen* you.

تماشا *tamâshâ* (taking amusement or recreation), a bit of fun, spectacle, 10. *a.*

تمیز *tamîz* discretion, discernment, 171. *a.*

تنباکو *tambâkû* tobacco, 18.

تندرست *tandurust* in good health, 150. *p.*

تندخواہ *tankhwâh* pay, 193. *p.*

تنگ *tang* tight, short (time), 10. *p.*

تو *tû* thou.

تو *to* illative particle, 9; *to-bhî* yet, nevertheless, notwithstanding.

توا *tawâ* griddle, 198.

توپ *top* gun; *top-dagî* gunfire, 114.

تھورا *thorâ* small, little, 51, 198.

تیرا *terâ* thy, thine.

تیز رفتار *tez-raftâr* swift, fleet, 60. *p.*

تیلی *tehi* oilman, 187.

تین *tîn* three; *tînon* all three

ت

ٹالا *tâlâ* rick, 143.

ٹکڑا *tukrâ* piece, 130.

ٹھانا *thânâ* police-station; *thâne - wâlî* policeman, 143.

ٹھیکیدار *thekedâr* contractor, 51.

ج

جاگنا *jâgnâ* to be awake, 97, 114, 193.

جامع مسجد *jâmi' masjid* congregational mosque, the Chief Mosque (in Dehli), 97. *a.*

جان *jân* life, 164. *p.*

جانا *jânâ* to go; *jâ-chuknâ* to have already gone, 76.

جانکنی *jânkanî* death-agony, the being at the point of death, 114.

جاننا *jânnâ* to know, 171; *jân-lenâ* do., 143.

جتنا *jitnâ* as many as, the amount which, 135.

جدھر *jidhar* whither.

جزیرہ *jazîra* island, 187. *a.*

جست و جو *just o jû* search, 176. *p.*

جس قدر *jis qadr* equiv. to *jitnâ*.

جگہ *jagah* place, 60, 192.

جلاہا *julâhâ* weaver, 34.

جلد *jild* volume (*lit.* parchment), 182. *a.*

جمنا *jamunâ* or *jamnâ*, 68.

جن *jinn* genius, demon, 97 *a.*

جو *jo* who, which, etc. 135, *jiskâ jinkâ*, etc. inflect.

جواب *jawáb* answer, 76;
j. denâ to reply, 171. *a.*

جوان *jawân* young, vigorous,
 97.

جوتند *jotná* to yoke, 114.

جوکیم *jokhim* risk, 143.

جوگی *jogî* religious mendi-
 cant, ascetic, etc., 97.

گاد جولان *jaulân-gâh* riding-
 school, 171. *p.*

جون *jon* or *jaun* as; *jonhîn*
 precisely as; *jon kâ ton*
 as before; *jaun taun*
 somehow. (See 149.)

جوهر *jauhar* jewel, excel-
 lence, faculty, 176. *a.*

جہازنا *jhârnâ* to sweep, 150.

جہاز *j-hâz* ship, 91. *a.*

جہان *jehân* world, 60. *p.*

جہان *jehân* where; *jehân-*
par where to; *jehân se*
 whence.

جھگڑا *jhagrâ* quarrelling,
 sedition, mutiny, 102, 193.

جھلنا *jhalnâ* to swing, 114.

جھوٹہ *jhûth* lie, falsehood,
 182.

جی *jî* soul, spirit, life,
 energy, 97; *jî lagânâ* to
 apply the mind, 164.

جی *jî* (title of respect), Sir
 182.

جینا *jinâ* to live, 164.

جیون *jiyûn* as (manner), 149.

چ

چادان *châdân* teapot, 102. *p.*

چار *châr* four.

چال ڈھال *châl-dhâl* man-
 ners, behaviour, 44.

چاند *chând* moon, 109.

چاہنا *châhnâ* to wish, desire,
 love, 130; *hûd châhnâ* to
 be about to happen.

چاہئے *châhî'e* see 90.

چراغ *chirâg* lamp, 109. *p.*

چرسا *charsâ* hide (of land),
 84.

چریا *chiriyâ* bird, 60.

چڑھنا *charhnâ* to ascend,
 114, 137; *charh-baithnâ* to
 go up and sit, 102; *din-*
charhnâ forenoon, 114;
sahm-charhnâ (par) panic
 to seize a person, 193.

چشم نمائی *chasm - numâ'î*
 reprimand (prop. by the
 look), 122. *p.*

چلنا *chalnâ* to move, go,
 etc.; *chalî'e chali'egâ* 91;
chalânâ 1st caus. 198;

- chaltâ* thriving, recurring; *chaltâ-phirtâ nazar ânâ* to be on the move, to be off, 193, *chal-dená* to start, set off, etc., 91.
- چنانچه *chunânc̄hi*, accordingly, 130, 187. *p.*
- چند *chand* some, some few, several, 44; *chandân* somewhat, 76. *p.*
- چندہ *chanda* levy, subscription, contribution, 137. *p.*
- چور *chor* thief, 18; *chor-jehâz* pirate-ship, privateer, 91; *chor-darwâza* postern, back door, 157.
- چوری *chorî* theft, 44; *chorî-honâ* to be stolen; *chorî-karnâ* to steal.
- چوکی *chaukî* chair, 34.
- چوکیدار *chokîdâr* watchman, 84.
- چونکہ *chûnki* as, since, 157.
- چونک پڑنا *chaunk-parnâ* to start up from sleep, 157.
- چھاپنا *chhâpnâ* to print; *chhapwânâ* to get printed, 182.
- چھوٹا *chhotâ* small, young, 60.
- چھوٹنا *chhûtnâ* to be loose, leave, be set free, be let go, 91, 150.
- چھوڑنا *chhornâ* to set free, etc., 1st causal of above, 150, 171; *chhor* let alone, 68; *chhor-ânâ* to leave (and come away), 109.
- چیتڑنا *chîrnâ* to split, 130.
- چیز *chîz* thing, 34. *p.*
- ح
- حاجت *hâjat* want, need, 137, 171. *a.*
- حاصل *hâsil* resultant; *hâsil honâ* to be obtained, 176. *a.*
- حاضر *hâzir* present, in waiting, ready, 4, 10, 60. *a.*
- حال *hâl* state, condition, circumstances, present time, 187; *hâlat* do. do. status, 176; *hâlânki* albeit, 176. *a.*
- حسن *hasan* prop. name, (Mahomedan), 198. *a.*
- حضرت *hazrat* Excellency, religious title of saints, etc., 187. *a.*
- حضور *huzûr* presence (of a superior), term of obsequious address, 27, 34; *âp ke huzûr*, 76. *a.*
- حکم *hukm* order, command, 68, 182. *a.*

حکمت *hikmat* science, 171.
a.

حکیم *hakím* physician, 68,
122. a.

حل *hall* solution; *h. karná*
to solve, 171. a.

حواله *hawála* reference; *ha-*
wála dená to quote, or
refer to, 193. a.

حیران *hairán* being in
doubt, at a loss, perplexed,
143. a.

خ

خاصکر *kháskar* especially,
102.

خاک *khák* lit. dust, used
idiomatically for *kuchh*,
10, 68. p.

خاطر *khâtir* heart; *meri khâ-*
tir obliging me, 157; *khâ-*
tir-khwâh suited to one's
ideas, or tastes, 198. a.

خالی *khâli* empty, 10;
sometimes 'only,' 'barely,'
198. a.

خاموش *khâmosh* silent, 182.
p.

خبر *khavar* news, intelli-
gence, 114, 187; care, 193;
khâbardâr take care! 34.
a.

خدا *khudá* God, 84; *khudá*
kí qasam By heaven! 34.

p.

خدمت *khidmat* service,
102. a.

خرج *kharch* money for ex-
penses; *kharch-honá* to
be expended; *kharch-*
karná to expend, 34. p.

خصومت *khusúmat* enmity,
193. a.

خط *khatt* letter, 76, 84; line
(geom.), 102. a.

خطا *khatá* offence, sin,
crime, 91. a.

خطرہ *khatra* danger, 164. a.

خفا *khafá* angry, 91. p.

خلاف *khiláf* contrary to,
60; *khilaf-ma'múl* un-
usual, 137; *khiláf-qiyás*
inconceivable, 34, 137;
khiláf-adab contrary to
etiquette, 76. a.

خمیازہ *khamyázah* retribu-
tion; *kh. khainchná* to
suffer retribution, 137. p.

خواب *khwáb* dream; *kh.*
dekhná to dream, 193. p.

خواجہ *khwája* title of re-
spect, like our Mr., 84,
198. p.

خواہ *khwáh* either . . . or,
193; *khwáh ma-khwáh*

will he nill he, 176;
khwâhân desiring, desirous of, 27; *khwâhish* desire, inclination, 187. *p.*
 خوب *khûb* well, 68, 164. *p.*
 خود *khûd* self (with all persons), 44, 150. *p.*
 خوش *khûsh* pleased, 193; *khûsh-hâl* well off, comfortable, etc., 198. *p.*
 خیال *khayâl* thought, imagination, 198. *a.*
 خیر *khair* well! 18, 182. *a.*

د

داخل *dâkhil* entering; *dâkhil honâ* to enter, be admitted, 60. *a.*
 داغ *dâg* spot, blemish, 150. *a.*
 دال *dâl* pulse, 18.
 دام *dâm* price, 4.
 دباؤ *dabâû* pressure, 157.
 دبنا *dabnâ* to be pressed down; *dabî zabân se* in subdued tones, gently, 102; *dabe ja'on* with light tread, 109.
 دخل *dakhl* entrance, power of interference, 109.
 درباری *darbâri, darbâri kaprá* full dress, 91. *p.*

درپیش *darpesh* on the tapis; in prospect, ready for presentation, etc., 34. *p.*

درجه *darja* degree, 193. *a.*

درگا *durga* prop. name (Hindû).

دروازد *darwâza* door, 150. *p.*

دریا *daryâ* river, sea, 109. 157. *a.*

دریافت *daryâft* finding out; *d. karnâ* to find out, 76. *p.*

دریغ *dareg* reluctance; *dareg k.* to grudge, 157. *p.*

دس *das* ten.

دستخط *dast-khatt* signature (*dast hand*), 109. *p.*

دسہرا *dasehrâ* a festival held on the 10th Jaith, 44.

دسوان *daswân* tenth, 44.

دشمن *dushman* enemy. *p.*
 For peculiar use, see 199 (7).

دشوار *dushwâr* difficult; *chandân d. nahîn* not so very difficult, 76. *p.*

دعا *du'â* prayer, salutation, 114. *a.*

دعوت *da'wat* feast, entertainment; invitation, 34, 171. *a.*

دیکھانا *dikhānā* (1st caus. of *dekhnā*) to show; *dikhāi denā* to be visible, 91.

دلیل *dalil* proof, 164. *a.*

دم *dum* breath, time; *dam nāk men ānā* (breath coming into nose), gasping for breath; *marṭe dam* at time of death, 114. *p.*

دن *din* day, 44; *din-bhar* all day, 109; *ā'e din* every day, 102.

دنیا *dunyā* world, 102. *a.*

دو *do* two; *donon* the two, both, 18; *do pahar* noon.

دوا *dawā* medicine, 18, 114. *a.*

دودھ *dūdh* milk, 44, 176.

دور *dūr* distance, or distant, 4; *barī dūr se* a long way off, 91; *dūr-bīn* telescope, 176. *p.*

دوسرا *dūsra* second, other, 10, 91.

دولتی *dū-lattī* kicking with both heels (of a horse), 198.

دہلی or دلی *dehli* or *dillī*.

دیدار *didār* sight (of person), 60, 182. *p.*

دیر *der* or دیری *derī* delay, 51. *p.*

دیس *desī* belonging to country, 18; country-bred, 87.

دیکھنا *dekhnā* to see, to look for, 68, 182; *dekhā-dekhī* imitation, following example of, 130.

دین *dīn* religion, 137. *p.*

دینا *denā* to give.

ڈ

ڈاکا *dākā* dacoity, 187.

ڈاک گھر *dāk ghar* post-office, 4; *dāk banglā dāk-bungalow*, 27.

ڈالنا *dālnā* to throw, cast; *dāl-denā* to cast (into), 109.

ڈبنا *dubnā* sinking, descending, 114; *dīn dubnā* afternoon.

ڈرنا *darnā* to fear, 109, 143.

ڈوبنا *dūbnā* to sink; *dūb-marnā* to be drowned, 157.

ڈولی *dūlī* litter, 51.

ڈھائی *dhāi* two and a half, 51; *dhāi sau* two hundred and fifty.

ڈھنگ *dhang* fashion, manner of life, 68.

دھول *dhol* drum, 193; *dh. bajânâ* to beat a drum.

دھونڈنا *dhûndhnâ* to seek, search for, 68, 193.

دیرھ *derh* one and a half. 10; *derh baje* half-past one; *derh sau* a hundred and fifty.

ذ

ذره *zarra* just a little, 76, 91. *a.*

ذریعہ *zarî'a* means; *zarî'a se* by means of, 176. *a.*

ذکر *zîkr* mention, 182. *a.*

ذمہ *zimma* charge, responsibility; *merâ zimma* 'I warrant it,' 164. *a.*

ر

رات *rât* night; *rât ko* at night, 51.

راجا *râjâ* Hindû title, head of Kshatri caste, 187.

راز *râz* secret, mystery, 76. *p.*

راضی *râzî* satisfied, contented, 97, 193. *a.*

رانی *rânî* fem. form of *rânâ*, a Rajput title ranking above Râjû, 114.

راہ *râh* road, way, 143; *râl-chaltâ* wayfarer, 97. *p.*

رخصت *rukhsat* leave; *r. honâ* to take leave, 76; *r. karnâ* to dismiss, 44; *r. lenâ* to take leave (of absence), 84. *a.*

رستہ or راستہ *rasta* or *râsta* road, way, 76. *p.*

رسی *rassî* rope, 97.

رشتہ ناتا *rishta-nâtâ* kinship, 60. *p.h.*

رکھنا *rakhnâ* to put, place, hold, 102; *rakh-lenâ* to keep for one's own, 187.

رواج *riwâj* customary, 137. *a.*

روانہ *rawâna* started, despatched, 18. *p.*

روباکار *rûbakâr* proceedings (written official), 68.

روپیہ *rûpaya* money, 10; a rupee.

روٹی *rotî* bread (leavened or unleavened), 10.

روز *roz* day; *roz roz* daily, 44, 102. *p.*

رومی *rûmi* inhabitant of Rûm, the Sultan of Turkey, 193.

رونا *ronâ* to weep. 109.

رہائی *rihâî* release, 187. *p.*

رہنا *rahná* to remain, dwell, stay, abide; *rah-jáná* to be left over, or behind, int. 51.

رہنمائی *rah-numá'i* showing the way, guidance, 84. *p.*

رئیس *ra'ís* chief, 198. *a.*

ریل *rel* railway or railway train, 27, 44. *e.*

ز

زخم *zakhm* wound, 51. *p.*

زبان *zabán* language; *ba-zabán-i-hál* 'in such language as an animal has,' 176; *zabání* by word of mouth, used as a prep. or post., 34. *p.*

زر *zar* money; *zar-kharíd* purchase-money, 76. *p.*

زمانہ *zamána* time, fortune, 60. *p.*

زمین *zamín* earth, land, 34; *zamíndár* landowner. *p.*

زنجیر *zanjir* chain, 60. *p.*

زنبار *zinhár* beware! 76. *p.*

زین *zín* saddle, 68. *p.*

س

ساتھ *sáth* companionship, 27; *sáthí* companion,

157; *sáth* postp. with, 60; *sáth-dená* to accompany, 91.

ساتھ *sáth* sixty, 143.

سارا *sará* all, the whole, 84.

ساتھ *sáthe* a half more, 114.

سال *sál* year; *sálhá-sál* year after year, for years, 176. *p.*

سائیس *sá'ís* syce, groom, 34. *a.*

سائل *sá'il* questioner, petitioner, 182. *a.*

سب *sab* all, every, 18; *sab ke sab* the whole lot, 27; *sabhon* pl. of totality, 176.

سبب *sabab* cause, 68; as a postp. 76. *a.*

سبق *sabaq* lesson, 44. *a.*

سپاہی *sipáhi* or *s'páhi* sepoy, soldier, policeman, 18. *p.*

ستانا *sitáná* to worry, oppress, bully, 198.

ستاون *sattáwan* fifty-seven, 68.

ستائیس *sattá'ís* twenty-seven, 68.

سخت *sakht* very, 122. *p.*

سر *sir* head, 193; *sir (par) houá* to annoy, 97.

سر *sar* head; *sardár* chief, head servant or 'bearer,' 143; *sarkár* government;

- sar-guzasht* adventures, 84, 164. *p.*
- سرآ *sirâ* end, extremity, 122.
- سرآی *sarâ'e* 'serai,' inn, 60. *p.*
- سرشدت *sarishta* office, 27; *sarishta-dâr* head of office (native), 34, 60. *p.*
- سرتک *sarak* road, 27, 44.
- سستا *sastâ* cheap, 18.
- سفر *safar* journey; *safar k.* to journey, to travel, 157. *a.*
- سلیقه *salîqa* taste, breeding, manners, 27. *a.*
- سمانا *samânâ* to be swallowed up (*lit.* to be contained in), 171.
- سمجہ *samajh* thinking, 150; *samajhnâ*, to understand, think, 84, 193; *samajhlenâ* do.; *samjhânâ*, 1st cans., to explain; *samjhâlenâ*, do., do.
- سنا *sunnâ* to hear, 97; *sunnâ'i denâ* to be audible, 91.
- سند *sanad* authority, 27. *a.*
- سنہ or سن *san* year, 68. *a.*
- سو *sau* hundred, 10.
- سوا *sawâ* quarter more, 114; *sawâ-sau* one hundred and twenty-five.
- سوا or سواى *siwâ* or *siwâe* besides, except, 150.
- سؤال *su'âl* question, problem, 171, 182. *a.*
- سوچنا *sochnâ* to think, 187.
- سورج گہن *sûraj - gahan* eclipse of the sun, 143.
- سونا *sonâ* to sleep; *sotâ* sleeping, sleep, 97; *son-e-wâlâ*, 60.
- سویرے *savere* early, 114.
- سہاگا *sohâgâ* borax, 18.
- سہم *sahm* panic, 193. *a.*
- سہوا *sahvan* inadvertently, 164. *a.*
- سہی *sahî*; for the idiomatic sense of this particle, see 150 (*bis*), 176, 182.
- سیاہی *siyâhî* ink, 68. *p.*
- سید *sayyid* appellative of the Prophet's descendants, 60. *a.*
- سیر *ser* a weight (about 2 lbs. av.), 44.
- سیکڑوں *saiكرون* hundreds, 122; *P. sadhâ*, plural of totality.
- سیکھنا *sikhnâ* to learn, 164
- سینا *sînâ* to sew, sewing, 102.

ش

- شادی *shâdî* marriage, wedding, 34. *p.*
 شاعر *shâ'ir* poet, 60. *a.*
 شام *shâm* evening, 114.
 شاه *shâh* king. *p.*
 شاه روس *shâh-rûss* the Czar, King of Russia, 193.
 شاید *shâyad* perhaps, 97. *p.*
 شب‌اروزی *shabârozî* of night and day, 164.
 شخص *shakhs* person, fellow, individual, 10. *p.*
 شرارت *sharârat* wickedness, 114. *a.*
 شرط *shart* condition, bet, 44. *a.*
 شرم *sharm* shame, 68. *p.*
 شروع *shurû'* beginning; *shurû'-honâ* to begin, 44; *sh. karnâ* to begin, trans. *a.*
 شریر *sharîr* wicked, 122. *a.*
 شریک *sharîk* sharing, partner, 18. *a.*
 شطیر *shatîr* a beam, 130. *a.*
 شفاخانه *shifâ-khâna* dispensary, 60. *a.p.*
 شکرگذار *shukr-guzâr* thankful, grateful, 27. *p.*

- شهر *shahr* city, 114, 193. *p.*
 شی *shai* thing, 51. *a.*
 شیر *sher* lion or tiger, 143. *p.*

ص

- صاحب *sâhib* lord, master, appellative of Englishmen in India, 34; *sâhibân* or *sâhib log*, pl. *a.*
 صاف *sâf* clean, 68. *a.*
 صحن *sahn* courtyard, 76. *a.*
 صحیح *sahîh* correct, 84. *a.*
 صراف *sarrâf* money-changer, 198. *a.*
 صرف *sirf* only, 164. *a.*
 صرف *sarf* expenditure, *sarf-i-zar* do., 182. *a.*
 صفت *sifat* quality, attribute (tech. adjective), 84. *a.*
 صلاح *salâh* what is right, good advice, counsel, etc., 187. *a.*
 صوبہ *sûbah* province; *sûbajût* Pers. pl. 18. *a.*
 صورت *sûrat*, appearance, good looks, 97. *a.*
 صیغہ *sîga* form, tense-form, 157; *sîga-i-mâzî* past tense. *a.*

ض

ضابطه *zābīta* rule, regulation,
34. a.

ضد *zidd* opposition, vexatious
conduct, 176. a.

ضرور *zarūr*, necessary, neces-
sarily, 34, etc. a.

ضلع *zila* district, side, 51. a.

ط

طالب علم *tālib*-ilm seeker of
knowledge, student, 34. a.

طبابت *tibābat* the profession
of medicine, 76. a.

طرح *tarah* manner, way,
etc., 76. a.

طرف *taraf* direction, side,
150; *taraf-dārī* siding
with, 157. a.

طريقه *tarīqa* plan, method,
way, 44. a.

طور *taur* manner; *bataur* (ke)
in the shape of, like, 150.
a.

تیار sometimes written طیار
ready, 4, 164. a.

ظ

ظالم *zālim* tyrant, 109. a.

ع

عالم *‘ālam* world, 176. a.

عبارت *‘ebārat* style, diction,
written text, 164. a.

عتاب *‘etāb* reproof, reprimand, 34. a.

عجب *‘ajb* wonder, 164; *ajb k.*, to wonder. a.

عربی *‘arabī* the Arabic lan-
guage, Arabic, 18. a.

عزت *‘izzat* honour; *‘izzat-dār*
honourable, held in re-
spect, 27. a.

عزیز *‘azīz* (from same root
as above) dear, a friend
or intimate, 157; *‘azīz*
rakhnā to hold dear, to
value, 193. a.

عطا *‘atā* gift; *‘atā karnā* to
bestow, 171. a.

عقل *‘aql* common sense, in-
telligence, wisdom, 84. a.

عکس *‘aks* reflection (opti-
cal), 68. a.

علاج *‘elāj* cure, 76. a.

علالت *‘alālat* indisposition,
76. a.

علامت *‘alāmat* mark, sign,
denotation, 157. a.

علم *‘ilm* knowledge, 176. a.

عمده *'umda* excellent, 176. *a.*

عمر *'umr* life, age, 164. *a.*

عمل *'amal* action, practice;
'umal k. (par) to act upon,
164. *a.*

عنايت *'enâyat* favour, kind-
ness; *'en. karnâ* or *far-*
mânâ to grant, 143, 187;
'en. honâ to be granted;
'en. nâma a letter. 51. *a.*

عورت *'aurat* woman, 76. *a.*

عیب *'aib* defect (in mind or
body), wrong, 198. *a.*

عین *'ain* (lit. eye) 198. *a.*

ع

غافل *gâfil* forgetful; *gâfil so-*
nâ to sleep sound, 109. *a.*

غانم *gânim* name of a wor-
thy in the Alf Laila, 164.

غدر *gadr* mutiny, 68. *a.*

غریب *garîb* poor, pauper,
193; *garîb-khâna* humble
abode (used by an infe-
rior in mentioning his
house or home), 91. *a.*

غص *gussa* anger: *gusse* an-
gry, 51. *a.*

غضب *gazab* misfortune,
something awful or calami-
tous, 27, 130. *a.*

غل *gul* uproar, noise, 143. *a.*

غلام *golâm* slave, used by an
inferior instead of 1st
pers., 27, 44. *a.*

غلط *galat* wrong, 137. *a.*

غول کمر *gol-kamarâ* draw-
ing-room, 102. *a.*

غیرت *gairat* sense of shame,
150. *p.*

ف

فارسی *fârsî* Persian, the
Persian language, 18. *p.*

فاعِل *fâ'il* agent (gr.), 157. *a.*

فالتو *fâltû* extra, spare, 18.

فائِد *fâ'ida* profit, advantage,
27, 176. *a.*

فتحگره *fatehgarh* (lit. Vic-
tory-Fort) 84.

فجر *fajr* early morning, 114
a.

فدا *fidâ* devoted (*par*) 176. *a.*

فدوی *fidwî* (same root as
above), devoted (used by
an inferior in speaking of
self, like *golâm*, *kamtarîn*
etc.), 91. *a.*

فراموشکاری *farâmosh-kârî*
forgetfulness, omitting to
mention, 44. *p.*

فرش *farsh* carpeting, 34,
102. a.

فرصت *fursat* leisure, 44. a.

فرق *farq* difference, 34, 51 ;
dissension, 137. a.

فريب *fareb* deceit, 143. a.

فساد *fasâd* disturbance, re-
bellion, tumult, etc., 27. a.

فصل *fasl* season, 164. a.

فضول *fuzûl* excessive; *fazûl-
kharchî* extravagance, 27.
a.

فعل *fe'î* deed, act (gram. a
verb), 34. a.

فقير *faqîr* beggar, 97. a.

فهرست *fehrist* list, 198. p.

في الفور *filfaur* instantly,
137. a.

فيصلا *faisala* decision,
(law); *f. honâ* to be decided,
176. a.

ق

قابل *qâbil* worthy, deserv-
ing, 34, 137. a.

قبل *qabl* before, 150. a.

قبر *qabr* tomb, 150. a.

قدر *qadr* worth, quantity,
value, consideration, 27,
122, 137. a.

قدم *qadam* step; *qadan
rakhnâ* to step, 193. a.

قريب *qarîb* near, nearly,
122, 150. a.

قصد *qasd* intention, 114. a.

قصور *qusûr* fault, 164. a.

قضا *qazâ* that which is al-
lotted, death; *qazâ karnâ*
to die, 150, 187. a.

قزاق *qazzâq* marauder (Cos-
sack); *qazzâqî* maraud-
ing, 137. a.

قلم *qalam* reed-pen, 68. a.

قيافه *qiyâfa* physiognomy,
143. a.

ک

کا *kâ* sign of *izâfat*.

کاتنا *kâtnâ* to cut; *bât kâtnâ*
to contradict, interrupt,
187.

کار *kâr* work; *kârî* effec-
tive, fatal, 51; *kârâmad*
useful, 18; *kâr-rawâ'î*
business procedure, 34;
kâr-guzârî performance
of work or duty, 193. p.

کارتوس *kârtûs* corr. cartridge,
193. e.

کاش *kâsh* or *kâshke* optative
particle, 164, 171. p.

کاغذ *kāgaz* paper, 68. *p.*
 کافی *kāfi* sufficient, 157. *a.*
 کالا *kālā* black, 27.
 کام *kām* work, 27; use, 187.
 کان *kān* ear, 68.
 کائنات *kā'ināt* possessions, 44. *a.*
 کب *kab* when, or *kis-waqt*; *kub kā* or *kabhī kā* long ago, some time ago, 76; *kabhī nāhīn* never, 10.
 کپا *kuppā* leathern vessel for holding oil, ghee, etc. 122.
 کپاس *kapās* cotton-plant, 10, 18.
 کپتان *kaptān* capitano, captain, 60.
 کتا *kuttā* dog, 198.
 کتاب *kitāb* book, 18, 84, 91; Arab. pl. *kutub*. *a.*
 کتنا *kitnā* how much, how many?
 کچھ *kuchh* anything, something; *kuchh kuchh* some little; *kuchh na kuchh* something or other; *aur kuchh* or *kuchh aur* some more.
 کرایہ دار *kirāya-dār* tenant (rent-payer), 122. *p.*

کرنا *karnā* to do, make, etc.; *karke* (P.C.P. of *karnā*), 68, 198; *karānā* (1st caus.), 109; *kar-rakhnū* to do a thing and keep it done, 84; *apnā karlenā* to make one's own, 84.
 کرورت *karwat* lying on one side; *k. badalnā* to change to the other side in lying, 114.
 کسر *kasr* fraction, 102; *chaltī kasr* recurring decimal. *a.*
 کل *kal* to-morrow or yesterday.
 کل *kal* machine, 10.
 کل *kull* all, the whole, 44, 109. *a.*
 کمبخت *kambakht* wretch, wretched (*lit.* little-fortunate), 114. *p.*
 کمترین *kamtarīn* (*lit.* least) term used by inferiors in speaking of self, 84. *p.*
 کمی *kamī* reduction, 198. *p.*
 کمیت *kumet* bay (horse), 69. *p.*
 کنوان or کوان or کوا *kunwān* or *kuwān* or *kū'ā* a well.
 کو *ko* sign of object (near or remote).

کوٲٲا *kothâ* house-top, 102.

کوچ *kûch* march, 114. p.

کون *kaun* who, what; *kaun-sâ* what-like, what? (asks for a description, either of persons or things).

کوئی *ko'î* anyone, someone; *ko'î sau* etc. some hundred etc.; *ko'î ko'î* some few; *ko'î na ko'î* some one or other, 198.

کٲا *kahâ* (verb. noun), order, 87, 171.

کٲار *kahâr* appellative of the bearer or carrier class, 18.

کٲار *khâr* alkali, potash, 18.

کٲان *kahân* where?

کٲانا *khânâ* food, a meal, dinner, (as a verb), to eat; *khâ-jânâ* to eat up.

کٲردری *khurdarî* rough (of surface), 27.

کٲڑا *kharâ* erect, standing, 34, 68.

کٲلانا *kahlânâ* to be called, 182.

کٲنہ *kahnâ* to say, speak, 84; *kah-denâ*, intens.

کٲودنا *khodnâ* to dig, examine closely, 157.

کٲولنا *kholnâ* to open, 122.

کٲیت *khet* field, 137.

کٲہن *kahîn* somewhere; *kahîn nahîn* nowhere; *kahîn na kahîn* somewhere or other, 10.

کی *kî* or کے *ke* sign of *izâfat*.

کی *kai* how many?

کیا *kyâ* what; *kyâ...kyâ* whether...or;

کیسا *kaisâ* what-like? of what sort or kind? how or what (with adjective of quality)? in what state?

کیون *kyûn* why? *kyûnkar* how? *kyûnki* because.

کئی *ka'î* some, several. 18.

گ

گاڑی *gâri* carriage, 150.

گانوں or گاونوں or گانوں *gânon* or *gâon* or *gânw* village; *gâon-wâlâ* villager, 76.

گزار *guzâr* living, subsistence, 187. p.

گذرنا *guzarnâ* to pass, 109; *guzar-jânâ* to pass away, 114.

گرامی *grâmî* villager, thatcher, 143.

گرد *girā* around, 182. *p.*
 گرفتار *giriftār* caught, apprehended, taken prisoner, 18. *p.*
 گرنا *girnā* to fall; *gir-parnā* to fall down, 97.
 گرجانا *gar-jānā* to be rooted, 150.
 گز *gaz* yard measure, 97. *p.*
 گسائین *gosâin* saint, holy man, 97.
 گستاخ *gustâkh* insolent, impertinent, 122. *p.*
 گفتار *guftār* speech, 182. *p.*
 گلا *galā* neck, 122; *gale milnā* to embrace.
 گنبد *gumbaz* dome, 150. *p.*
 گنگا *gangā* proper name, the Ganges, 68.
 گننا *ginnā* to count, 143, 193.
 گو or گوک *go* or *goki* although, 176. *p.*
 گودام *godām* 'godown,' warehouse, store-room, 102.
 گوشه نشین *gosha-nishîn* a recluse, 68. *p.*
 گویا *goyā* so to say, 102, 157, 198. *p.*
 گویائی *goyâi* speech, 176. *p.*

گهبران *ghabrānā* to be in alarm, 91.

گهر *ghar* home, house, 76; *ghar-wāle* members of family.

گهڑی *gharī* a period of time equal to one sixty-fourth part of natural day; the eighth part of a *pahar*; a watch or clock, 114, 187

گھسنا *ghusnā* to rush in, 143
 گھنٹا *ghantā* gong, hour, 114.

گھوڑا *ghorā* horse; *ghorī* mare, 27.

گھومنا *ghūmnā* to go round, 182.

گھی *ghī* 'ghee,' clarified butter, 18.

ل

لا *lā* (privative); *lā-hâsil* without success, 176; *lā-kalām* unquestionable, 157. *a.*

لازم *lâzim* intransitive (gr.), 157. *a.*

لانا *lānā* to bring; *tashrif lānā* to honour with a visit, 68.

لائق *lâiq* capable, suitable, worthy, 198. *a.*

لِحَاظ *lihâz* modesty, consideration (for others), respect, observance, etc. 84. *a.*

لَرَائِي *larâ'i* quarrel, fighting, battle, 102, 193.

لَرْتَا *lartâ* (from *larnâ*) combatant, 97.

لَرَكَا *larkâ* boy, son, child, 18; *larkî* girl, 10; *larak-pan* childhood, 60.

لُطْف *lutf* zest, enjoyment, 130. *a.*

لُغَات *logat* vocabulary, 91. *a.*

لُفْز *lafz* word, 34. *a.*

لِكْنَا *likhna* to write, to translate, 84.

لِغَام *lagâm* bridle, 68.

لِغْنَا *lagnâ* to be set, be fixed, fix, etc.; *burâ lagnâ* to come amiss, 51. *p.*

لِلْجَانَا *lalachânâ* to long for, covet, 97.

لُونْدِي *laundi* slave-girl, 109.

لُوهَا *lohâ* iron, 60.

لَاهِر *lahar* idea, 143. *a.*

لِيَاقَات *liyâqat* the being qualified, suitability, capability, merit, etc. 137. *a.*

لِيَكِن *lekin* but, 197. *p.*

لِينَا *lenâ* to take, buy, 84; *le-jâna* to take away, 68; *le-lenâ* to keep in one's own hands, 130; *li'e* postp., for sake of, on account of.

م

مَادِيَان *mâdyân* mare, 60. *p.*

مَارِنَا *mârnâ* to strike, beat, slay, etc. 122; *mârâ-phirnâ* to wander or knock about, 182; *mâre* postp., on account of, 150.

مَال *mâl* wealth, 51; *mâl o daulat* wealth and riches, 27. *a.*

مَالِك *mâlik* proprietor, 182. *a.*

مَالِي *mâlî* financial (relating to revenue), 109. *a.*

مَان *mân* mother; *mân-bâp* or *mâ-bâp* parents, 18, 44.

مَانَا *mânâ* granted, 176.

مَانْدِه *mânda* tired, 18. *p.*

مَانْغْنَا *mângnâ* to ask for, 198; *mâng-lânâ* to ask for and bring, 91.

مَانْد *mânind*, postp., like 27. *p.*

ماه *máh* month, 143; *máh-wârî* monthly, month by month, 122. *p.*
 مباحثه *mubâhasa* discussion, 114. *a.*
 مبتلا *mubtalâ* involved in, 91. *a.*
 مبرم *mubram* urgent, irresistible, 187. *a.*
 مت *mat* prohibitive particle, 198.
 متبنی *mutabanna* adopted son, 130. *a.*
 متصور *mutasawwar* supposed, imagined, 137. *a.*
 متلانا *mallâna* or *ji kâ mat-lânâ* to feel nausea, 187.
 متواتر *mutawâtir* consecutively, 130. *a.*
 متوسط الحال *mutawassit ul hâl* in middling circumstances, 198. *a.*
 متوفى *mutawafâ* deceased, the deceased, 157. *a.*
 متهور *mathore* earthen jar, 102.
 مثال *misâl* proverb, aphorism, similitude, 164. *a.*
 مثلث *musallas* triangle, 51, 102.
 مجبور *majbâr* forced, 84. *a.*
 مجبوكو or مجبوعه *mujhko* or *mujhe* obj. form of *main*.

مچھلی *machhli* fish, 51.
 محاصره *mohâsara* siege, 132. *a.*
 معاوڑہ *mohâwara* idiom, dialect, fashion of speech; *bâ-mohâwara* idiomatic, 34; *be-mohâwara* unidiomatic. *a.*
 محبت *mahabbat* affection, 176. *a.*
 محتاج *mohatâj* poor, 171. *a.*
 محتمم *mohitamim* editor, 122. *a.*
 محروم *mahrûm* deprived of, 60. *a.*
 مختصر *mukhtasar* abridged, shortened; *m. karnâ* to abridge, abbreviate, 68. *a.*
 مدت *muddat* long period of time, 156. *a.*
 مدد *madad* help, 171; *madad-gâr* helper. *a.*
 مربع *murabba'* square, 51. *a.*
 مرتكب *murtakib* guilty, sin-committing, 34. *a.*
 مرد *mard* man, 137. *p.*
 مرض *marz* disease, 97. *a.*
 مرضی *marzî* pleasure, 60. *a.*
 مرنا *marnâ* to die, 97; death, 157.

- مریض *marîz* sick man, patient, 97. *a.*
- مزاج *mizâj* temperament, state of health, temper, 4. *a.*
- مسافر *musâfir* traveller, 60. *a.*
- مستعار *musta'âr* borrowed; *musta'âr lenâ* to borrow, 84. *a.*
- مستقیم *mustaqîm* straight, 102. *a.*
- مسلمان *musalmân* Moslem, Mahomedan, 60, 193. *a.*
- مسوده *musawwada* rough draft, MS. 91. *a.*
- مشتاق *mushtâq* desirous, 34. *a.*
- مشکل *mushkil* difficult, 182, may be used as a noun. *a.*
- مشهور *mashhûr* known, published, 114. *a.*
- مصارف *masârif* (pl. of *masraf*) expenses, 198. *a.*
- مصلحت *maslahat* expedient, expediency, 51. *a.*
- مصیبت *musibat* misfortune, 44. *a.*
- مطابق *mutâbiq* according to; *mutâbiq-asl* exact copy (*lit.* according to original), 34. *a.*
- مطبع *matba'* press, 182. *a.*
- مطلق *mutlaq* or *mutlaqan* quite, 91. *a.*
- معاف *mo'âf* forgiven; *m. farmânâ* to forgive, 164. *a.*
- معامله *mo'âmala* affair, business matter, 76. *a.*
- معاینه *mo'âyana* inspection; *m. farmânâ* to inspect, 171. *a.*
- معلم *mo'allim* preceptor, teacher, 109. *a.*
- معلوم *ma'lûm* known, 4. *a.*
- معنی *ma'nî* meaning, 182. *a.*
- مفت *muft* gratis, 51. *p.*
- مقابلہ *muqâbala* comparison, opposition, 198; *ba-muqâbala* in comparison with. *a.*
- مقدمہ *muqaddama* case (in law), 84, 176. *a.*
- مقرر *muqarrar* appointed, fixed, settled, 34; *muqarrara*, fem. of above, 176. *a.*
- مکان *makân* place, abode, house (of a better sort), 4, 84. *a.*
- مگر *magar* but, 197. *p.*
- مگرا *magrâ* cross, sullen, peevish, etc. 4.

- ملاحظہ *mulâhaza* consideration of, inspection, 137. *a.*
- ملاقات *mulâqât* visit, interview; *m. karnâ* to pay a visit, interview, etc., 34, 68. *a.*
- ملتوی *multawî* deferred, postponed, adjourned; *m. kar-rakhnâ* to adjourn, 84. *a.*
- ملکی *mulkî* (relating to country), civil, 109. *a.*
- ملنا *milnâ* to receive, intr. to meet, combine, be like, correspond, etc. 51; *jâ-milnâ* to fall into (of a river), 68; *milkar* (P.C.P. of *milnâ*) united, summed up, in combination, 68.
- ملول *malûl* grieved, discontented, 176. *a.*
- ممکن *mumkin* possible, 143, 176. *a.*
- منار *manâr* minaret (Ar. noun of place), 97. *a.*
- مناسب *ranâsib* befitting, 187. *a.*
- منتظر *munẓir* expecting, 143. *a.*
- منصرم *munṣarim* manager, 143. *a.*
- منظور *manẓûr* agreeable, approved, 150. *a.*
- منہ or منہ or مونہ *munh* or *mânḥ* mouth, face, 68, 187.
- موجود *maujûd* available, in hand, ready, in existence, 10, 198. *a.*
- مولوی *maulavî* Moslem title of learning, 187. *a.*
- مہاراجا *mahârâjâ* chief Râjâ. 198.
- مہربانی *mehrbânî* kindness, favour, 27. *p.*
- مہلت *mohlat* delay, respite, grace, 143. *a.*
- مہمان *mehmân* guest, 51. *p.*
- مہیا *mohaiyâ* provided, 18. *a.*
- مہینا *mahînâ* month.
- میان جی *miyân jî* title of teacher, 91. *p.*
- مدیخ *mekh* tent-peg, 109. *p.*
- میز *mez* table, 34. *p.*
- میسر *muyassar* obtained, 176, 182. *a.*
- مین *main* I; *merâ* my, mine.
- مین *men* post. affix locative, in, into, among, between, etc.
- مینہدی *menhdi* henna, 102.

ن

نا *nā* (privative); *nā-insāfi* injustice, 27; *nā-tamām* unfinished, 44; *nā-haqq* unfairly, 109; *nā-gawār* displeasing, disgusting, 122. *p.*

ناپنا *nāpnā* to measure, 97.

نادانی *nādānī* ignorance, 34. *p.*

نادر *nādir* rare, 176. *a.*

نالā *nālā* ravine, 'nullah,' 157.

نالش *nālīsh* complaint, plaint; *nālīsh karnā* to lodge a complaint, file a suit, etc. 84, 157. *p.*

نام *nām* name; *nām lenā* to mention a person's name, 91, 198.

نابض *nabz* pulse; *nabz dekh-nā* to feel the pulse; *nabz dikhānā* to let the pulse be felt, 130. *a.*

نجات *najāt* salvation; *najāt pānā* to escape, 157. *a.*

ندی *nadī* river, 68.

نسبت *nīshat* proportion, relation, 137. *a.*

نسخه *nuskha* MS. 84. *a.*

نِسْوَان *nīswān* or نِسا *nīsā* women, female sex (Ar. pl.) 122. *a.*

نِصْرَانِي *nasrānī* Nazarene, Christian, 193. *a.*

نِصِيب *nasīb* pl., destinies, fate, fortune, 143. *a.*

نِصِيحَت *nasīhat* advice, admonition, 91, 164. *a.*

نَظَرِ آنا *nazar ānā* to appear, 164; *nazar pārnā* to appear casually or unexpectedly, 97.

نَظِير *nazīr* exemplar; *benazīr* unrivalled, 171. *a.*

نِکَالِنَا *nikālnā* to turn out, take out, drive out, etc. 1st. caus. of *nikālnā*, 76, 193.

نِکَالِنَا *nikālnā* to issue, come out, turn out, turn up, etc., 51, 198.

نَمَک *namak* salt, 18, 137. *p.*

نَو *nau* nine, 68.

نَوَاب *nawwāb* (Nabob) viceroy (Mahomedan title), 34. *a.*

نَوَکَر *naukar* servant, 10 *naukarī* service (esp. under Government), 176. *p.*

نَهَايَت *nehāyat* very, exceedingly, 198. *a.*

نهین *nahîn* or نه *na* no,
not; *nahîn* to else, 193.

نیا *nayâ* new, 51, 68.

نیل *nîl* indigo, 18.

نیم *nîm* tree with leaves of
a bitter taste, 18.

و

والد *wâlid* father, 150. *a.*

واسطه *wâste* for the sake of, on
account of, etc. *a.*

وجه *wajh* reason, cause, 34.
a.

وزیر *wazîr* vizier, chief minis-
ter, 109. *a.*

وصول *wusûl* collected
(money), 137. *a.*

وطن *watan* native country,
44. *a.*

وظیفه *wazîfa* scholarship,
stipend, 34. *a.*

و غیره *wa-gaira* et cætera, 18,
34, 97. *a.*

ورق *warq* page or leaf (of a
book or MS.), 164. *a.*

ورنه *warna* else (to be trans-
lated acc. to context),
193. *p.*

وقت *waqt* time, pl. *anqât*,
10, 44, 60. *a.*

و, *woh* he, she, it, that, the
remote of two persons,
the latter as compared
with the former (pl. as
well as sing.); *wohî* that
same, that very.

وهان *wahân* there; *wohîn*
just there, 150.

د

هاتمه *hâth* hand, 51; *hâth*
lagnâ to come into one's
hands, be acquired, 109.

هاتمی *hâthî* (*unimanus*) ele-
phant, 60.

هامی بهرنا *hâmî bharnâ* to
assent, 76, (10).

هان *hân* yes, 10, 198.

هر *har* every, 68; *har ek*
every one, 27. *p.*

هر چند *harchand* although,
176. *p.*

هركاره *harkâra* messenger, 34.
p.

هرگز نه *hargiz na* never, 176.
p.

هزار *hazâr* thousand; *hazâ-ron*
or *hazârhâ* (pl. of to-
tality), thousands, 176.

هست و نیست *hast o nîst*
yes or no, 182. *p.*

halká halká light, 137.
 ham ham we; hamárá our.
 himmat himmat spirit, pluck,
 60. a.
 hamráh hamráh companion;
 used as postp., in company
 with, 44, 157. p.
 hamesha hamesha always, 44,
 p.
 hindú hindú 193; hindústán
 India north of the Ner-
 budda, 84.
 hindí hindí a form of the
 vernacular of Upper India
 written in the Nagri
 character, 18.
 hunar hunar virtue, skill, ac-
 complishments, etc. 27,
 84. p.
 hansná hansná to laugh, 102
 150; hansî ridicule, 109.
 hawá hawá wind, air, atmo-
 sphere, 137. a.
 hawwá hawwá ogre, 193.
 honá honá to be, exist, etc.;
 hújîe Precative form,
 91; hote hote gradually,
 by degrees, 109; hûá P.
 Part. and P. Abs.
 hech hech of no account,
 mean, 27. p.

haiza haiza cholera; haiza
 karná to be seized with
 cholera, 76, 109. a.

ي

yá or, instead of, whereas,
 193.

yád yád remembrance; yád-
 honá to be remembered;
 yád-rakhná to remember;
 yád-âná to come to recol-
 lection, be remembered,
 44; yád-parná to recol-
 lect, be reminded of, 150;
 yád-farmána to ask after,
 call for, 187. p.

yaqín yaqín certain, 157. a.

yakdigar yakdigar one another,
 = ek दूसrá, 198. p.

yún thus, 51, 182.

yeh yeh he, she, it, this, the
 nearer of two persons;
 former as compared with
 the latter (pl. as well as
 sing.); yehî this same,
 this very.

yahán yahán here.

VOCABULARY No. 2.

OF WORDS CONTAINED IN THE ENGLISH SENTENCES OF PARTS I., II., AND IN THE TRANSLATION EXERCISES OF PART III.

N.B.—(1) See App. C. 1 (2) above for principle of transliteration.
 (2) Exceptional genders only are marked, with reference chiefly to Rules given in Part I., 3.

A.	absent <i>gair-házir</i> .	act on, v. ' <i>amal karná</i>
Abandon <i>chhorná</i> alone,	absurd <i>behúda</i> .	(par); act towards
or <i>chhor-jáná chhor-</i>	abuse <i>mazammat, burá'i</i> .	(treat) <i>bartáo karná</i>
dená int.; <i>chhor-</i>	abuse, v. <i>burá bhalá</i>	(sáth), <i>pesh-áná (sáth)</i>
<i>rakhná</i> or <i>rakh-</i>	<i>kahná, gáli dená</i> .	active <i>chust o chálák,</i>
<i>chhorná</i> are often use-	accept (formally or	<i>hoshyár</i> .
ful; <i>chhor-bhāgná</i>	officially) <i>pazír aur</i>	activity, <i>cháláki, hosh-</i>
describes itself. See	<i>qabúl farmáná; or qa-</i>	<i>yári</i> .
<i>bhāgná</i> .	<i>búl farmáná</i> alone:	accrue <i>honá, hásil, or</i>
abandoned (wicked)	(generally) <i>lend</i> or <i>le-</i>	<i>paidá honá</i> .
<i>sharír</i> .	<i>lená</i> .	actuated by elevated
abhor <i>nafrat karná (se)</i> .	accompany <i>sáth-dená;</i>	sentiments ' <i>áli-him-</i>
ability <i>qábiliyat, liyá-</i>	to accompany me	<i>mat</i> .
<i>qát</i> .	<i>merá sáth dená, ho-</i>	addicted to, v. <i>marná</i>
able, to be <i>sakná</i> , as	<i>lená, sáth ho-áná</i>	(par).
second member of	(ke), <i>hamráh honá</i>	address <i>nám o nishán,</i>
compound verb.	(ke).	or simply <i>patá;</i> to
able, a lj. <i>qábil, léiq</i> .	accordance with, in <i>ba-</i>	to his address <i>uske nám</i>
about to <i>qarib hai ki,</i>	<i>májib (ke), muwáftq</i>	<i>ká</i> .
<i>qarib thá ki;</i> or the	(ke).	adjustment <i>tasfiya</i> .
idea may be ex-	accordingly <i>chunánchi</i> .	administration <i>insirám,</i>
pressed by the verb	account or accounts	<i>intizám;</i> administra-
<i>cháhná</i> in combina-	<i>hisáb;</i> to check ac-	tion of law, <i>nifáz-i</i>
tion with perf. part.	counts <i>hisáb sentná;</i>	<i>qánún</i> .
and occasionally by	accounted for <i>man-</i>	admit (the force of an
the use of <i>walá</i> with	<i>sáb;</i> on account of	argument) <i>taslim</i>
<i>gerund</i> .	<i>wáste, lí'e, máre</i> (usu-	<i>karná, or qá'ii honá</i>
about, adv. <i>pás, áspás;</i>	ally in connection	(ká); admit him <i>usko</i>
about fifty <i>pachás ek</i>	with an emotion).	<i>áne-do</i> .
or <i>qarib pachás</i> .	acknowledge (formally)	admitted, to be <i>dákhil</i>
abroad, to get (of secret)	<i>et'iráf karná</i> .	<i>honá</i> .
<i>ishá honá</i> .	a. ross <i>pár;</i> a. the river	admonish <i>tambih karná,</i>
	<i>nadí pár</i> .	<i>nasihát dená</i> .

adopt. (a son) <i>muta-banná k.</i>	against me (of accusation) <i>merí taraf.</i>	prove) <i>gawárá karná;</i> (admit) <i>taslím karná;</i> to make allowance for <i>liház rakhná.</i>
ado, t, cause to <i>taslím karná.</i>	age 'unr, f. aged <i>búddhá, sinn-rasída.</i>	Almighty, the <i>qádir-i-mutlaq, khudáe qádir.</i>
advance, v. <i>qadam barhána;</i> as the morning advanced <i>din charhte charhte.</i>	agent <i>kár-pardáz, gomáshá;</i> (in gram.) <i>fá'il;</i> through the agency of <i>ma'rifat (ke).</i>	alone <i>tanhá, akelé.</i>
advance-guard <i>pesh-lashkar.</i>	agree (to take) <i>qabúl karná</i> or <i>karlená,</i> 'ahd <i>karná;</i> to agree (on a course of action) <i>saláh karná;</i> agree (solemn'y) <i>qaul o qasam karná.</i>	alphabet <i>álif-be;</i> to learn the alphabet, <i>álif be parhná.</i>
advantage <i>fá'ida, pl. favá'id.</i>	agreement <i>qaul o qarár,</i> 'ahd o <i>paimán, muwáfaqat.</i>	already <i>abhi;</i> already gone <i>já-chuká.</i>
advent <i>amad, tashrif-áwari.</i>	aggression (minor) <i>dastandázi.</i>	although <i>harchand, go, goki, agarchi, hálánki.</i>
adventure (ambition) <i>hausila.</i>	aid (mutual) <i>mo'áwanat.</i>	altogether (quite) <i>mahz. mutlaq, bilkull, pet barhkar, adj. ikat-thá.</i>
adventures <i>sar-guzasht.</i>	aid, v. <i>madad dená;</i> to be a great aid <i>bahut kám ána.</i>	always <i>hamesha, har waqt.</i>
adverse <i>mukhálif;</i> adverse wind <i>ulti hawá, bád-i-mukhálif.</i>	air <i>hawá.</i>	ambassador <i>elchi, safir.</i>
adversity <i>burá'í, bad-qismati, bad-iqbál, idbár.</i>	alarms, <i>khaufná, khauf ká.</i>	ambitious <i>hausilamand, garz-mand.</i>
advice <i>saláh, mashwara, nasihat.</i>	alas! <i>afsos.</i>	ammunition (shot and powder, <i>golá búrát, sáz o sámán-i-jang, sámán-i-harb o zarb.</i>
advisable <i>maslahat, mundásib.</i>	albeit <i>hálánki.</i>	amnesty <i>darguzar,</i> 'afw
advocate of, to be an <i>rawá jánná, rawádár honá.</i>	alert <i>hoshyár, tayyár;</i> being on the alert <i>pesh-qadamí.</i>	among men; from among men <i>se, min junta.</i>
affair <i>mo'ámalá, amr, bát.</i>	alike <i>yaksán, barábar.</i>	amount, to this is <i>qadr-ká.</i>
affect to be <i>apne ta'in záhir karná.</i>	alive <i>znda, salámat, sahíh • salámat, jitá jí.</i>	amuse <i>dil-bahláná.</i>
afflicted (with) <i>mub-talá.</i>	all <i>sab, sárá, támám, kull;</i> all the lot <i>sab ke sub;</i> all (our) subjects <i>jam'í-i-ra'áyá.</i>	amusing <i>maza ká, mazáq ká, lutf ká.</i>
affray <i>hangáma.</i>	allegiance <i>itá'at;</i> true allegiance <i>wafádári o itá'at;</i> throw off allegiance <i>itá'at se phir jáná.</i>	ancestors <i>báp-dáde, buzurgán.</i>
Afghan <i>afgán.</i>	alliance 'ahd o <i>paimán.</i>	anchor, to <i>lanqar dálná</i> (to cast anchor).
aforsaid <i>mazkúr, mazkúra búlá;</i> person aforesaid <i>nám-bur-da.</i>	allow <i>ijázat dená;</i> (ap-	ancient <i>qadím, qadímí.</i>
after <i>ptchhe, ba'd;</i> after some days <i>chand roz ke ba'd;</i> afterwards <i>iske or uske ba'd,</i> or <i>ptchhe;</i> after that <i>ba'd iske ki.</i>		anecdote <i>hikáyat.</i>
again <i>phir.</i>		angelic <i>ferishton ká sá</i> or <i>ferishton jáisá.</i>
against <i>muqábil (ke).</i>		anger <i>gussa.</i>
		angry <i>gusse, khafá.</i>
		animal <i>jánwar.</i>

annex *miláná* (lit. make unite).
 anonymous *gum-nám, be-ním*.
 announce and proclaim '*ilán farmáná, ishte-hár dená*.
 answer *jawáb*; to answer *jawáb dená*; to answer (be useful) *pesh-jáná, kám-nikal-ná*.
 answering *javáb-díht*.
 anyone *koi*; infl. *kist*.
 anxiety *andesha, taraddud, khadsha*.
 anxious *mutafakkir*.
 apparently *záhir men, záhiran, ma'lúm hotá hai ki*.
 appear *nazar áná* or *parná, dikhá't dená, záhir honá*.
 appearance *súrat*.
 appoint *ta'inát karná, muqarrar k*.
 appointed *muqarrar*.
 apportionment of penalty *tajwiz-i-sazá*.
 approach, n. *tashrif-áwárt* (ceremonious).
 approve *manzúr karná qabúl karná, pazira karná*.
 approve of *rawádár honá*.
 approved *manzúr*.
 Arab (horse) '*arabí*.
 arbitrate *pancháyat k*.
 archer *tirandáz*.
 argue *hujjat láná, hujjat karná, mubáhasa karná*.
 argument *bañs, f*.
 arise *uthná, uth-jáná*; (spring from) *paidá honá, nikalná*.
 army *lashkar, fauj f*; enormous army, *dal-*

bádal lashkar; in arms *hathýár-band*.
 arrangement *bando-bast, intizám, tajwiz*.
 arrange, add *karná* to either of the above; to be arranged *banparná*.
 arrive *pahúnchná, á-jáná*.
 art *fann*.
 artful *dagábáz*.
 artifice *cháláki, fitrat, hikmat*.
 artillery *top-khána*.
 ascend *charhná*.
 ascend (throne) *julús farmáná*.
 ascent *charháó*.
 ascertain *ma'lúm karná dargáft k., tahqíq k*.
 ashamed *sharminda*; to be ashamed *gairat men áná, sharm áná (ko)*.
 ask *púchhná*; ask after *hál púchhná, khair o 'áfiyat púchhná*; ask for *darkhwást k*.
 ass *gadhá*.
 assassin *saffák*.
 assembly *jalsa, majlis f., mahfil f., jam'at*.
 association with *ámeczish, sohbat, sanghat, m*.
 assuredly *albatta, haqt-gatun, wáqá't*.
 attack, to *hamla karná, yorish k*.
 attacking (party) *hamla-áwar*.
 attendance, in *kázir*.
 attention *tawajjuh, f., liház*.
 attract, to *jazb karná*.
 attractive force *quwat-i-jáziba*.
 atrocity *sharárat*.

audible, to be *suná't dená*.
 audience *házirín-i-ijlās*.
 authormosannif; (compiler) *mo'allif*.
 authority *ikhhtiyár, sanad, f.*; in authority *farmán-pazir*; under authority *farmán-bardár, mátaht*.
 auxiliary *madadgár, sharik-i-ímdád*.
 available *maujúd*.
 avert *daf' karná*.
 awake *be-dár*; to be awake *jágná*.
 awaken, *jagáná*.
 aware, to be *jánná, ágáh honá, wáqif honá*.

B.

back *ptth f., push't, f*.
 back, to *push't parrahná*.
 bad *burá, khráb, (bad as first member of compound)*.
 baggage *asbáb* (sing.).
 band *guroh, dasta*.
 Baniya *baniyá*.
 banker *mahájan, sarráf*.
 bard *bhát*.
 bareheaded and bare-footed *sar o pá barrahná*.
 bargain *khúsh-kharid*.
 bark *bhaunkná*.
 barley *juwár*.
 bastion *burj*.
 battalion (regiment) *pallan, f*.
 battle *lará't*.
 bazaar *bázár* (a collection of shops); through the bazaar *bázár hoke*.
 bear *richh*.
 bear, v. *bardúsh't karná*.

beard <i>dārhi</i> .	beyond <i>pār, parle pār</i> ; (except) <i>siwāe</i> .	breadth <i>chaurā'i</i> , 'arz.
beasts and birds <i>chārand o parand</i> .	binding (of book) <i>jild-bandī</i> .	break, intr. <i>tūtnā, tūt-jānā</i> ; tr. <i>torṇā</i> .
beat <i>pitnā, mārṇā</i> ; beat (a cover) <i>jhārṇā</i> .	binding, adj. <i>wājib</i> .	breakfast <i>hāziri</i> .
become <i>ho-jānā, ban-jānā, ho-lenā, ban-baithnā</i> .	bird <i>chiryā, f</i> .	breeches <i>nefa</i> (lit. fastening of the drawers).
bed <i>palang</i> .	birth, pride of <i>khān-dāni fakhṛ</i> .	bribery <i>rishwat, rishwat-sitāni</i> .
bedding <i>bichhōnā, bistar</i> .	bite <i>kātnā</i> .	brick <i>int, f</i> .
befall <i>ho-parṇā</i> .	blame, to <i>tohmat lagānā</i> .	bridge <i>pul</i> .
before <i>āge, pahle, qabl, qabl iske ki, pesh</i> .	blind <i>andhā</i> ; blind of one eye <i>kānā</i> .	briefly <i>mukhtasar karke, mukhtasar taur par</i> .
before, prep. <i>sāmhne, āge, rū-ba-rū, pahle</i> .	blood <i>khūn</i> .	bring <i>le-ānā, lānā, pahunchānā</i> .
Begam <i>begam</i> (f. of <i>beg</i>) a lady of rank (Mah.)	bloodshed <i>khūn-rezī</i> .	broad <i>chaurā</i> .
beggar <i>faqīr</i> .	blow (wind), to <i>chalnā, chal-rahnā</i> ; blow up (fort), <i>urānā</i> .	broker <i>dallāl</i> .
begin, int. <i>shurū' honā</i> ; tr. <i>shurū' karnā</i> .	boast, to <i>fakhṛ samajh-nā, lāfzāni k</i> .	brought up by, to be (stopped) <i>ruk-jānā</i> .
beginner <i>mubtadī, nau-āmoz</i> .	boat <i>kishṭī</i> .	bucket <i>bāltī</i> .
beginning and end <i>āgāz o anjām</i> .	body <i>badan</i> .	buffalo (she) <i>bhains</i> .
behalf of, on <i>wāste, lī'e</i> ; on our behalf <i>hamāre nām se, or hamāri taraf se</i> .	boil, intr. <i>khaulnā, phūtnā</i> .	building <i>mākān, imārat</i> .
behind <i>pichhe</i> ; behind the back <i>pīth pichhe</i> .	bold <i>bahādur, diler</i> .	burn <i>jalnā</i> .
behoves it <i>chāhī'e (ko)</i> .	bond <i>dastawez, f</i> .	bush <i>jhārī</i> .
belief <i>e'tiqād</i> .	book <i>kitāb, f</i> .	business <i>kām, kār-o-bār, peshā, mo'āmālā</i> .
belly <i>pet</i> .	booty <i>gantmat, lūt</i> .	but <i>lekin, magar, balki, par, 197</i> ; but stay <i>magar hān</i> .
below <i>niche</i> .	born, to be <i>paidā honā</i> ; a born soldier <i>mādar-zād sipāhī</i> .	buy <i>mol-lenā, lenā, kharīdnā, kharīd k</i> .
belt <i>petl</i> .	borrowed <i>mānge kā, mustā'ār</i> .	by and by <i>thorī der men, ba'd chande</i> .
benefit <i>fā'ida, ifāda</i> ; to promote the benefit of <i>ifāda karnā</i> .	bosom <i>sīnā</i> .	
besides <i>'alāwa (ke), siwāe iske</i> .	both <i>donon</i> ; both sides <i>tarafain</i> (Ar. dual).	C.
besiege <i>mohāsara karnā</i>	bough <i>dāl, f</i> .	cage <i>pinjṛā</i> .
best <i>sab se achchhā, behtar, behtarīn</i> .	bound <i>chhalāng, f</i> ; to be bound by (obliged) ; <i>pāband honā</i> .	calamity <i>shūmat, āfat, musibat</i> .
bet <i>shart, f</i> ; to bet <i>shart bāndhnā</i> .	boundary <i>sarhadd, f</i> .	calf <i>bachhrā</i> .
better <i>behtar</i> .	bows and arrows <i>tīr o kamān</i> .	call (summons) <i>bulāwōd</i> .
between <i>men, darmiyān, bich, bich men</i> .	box <i>sandūq, dibiyā</i> .	call, v. <i>bulānā</i> ; call upon (insist) <i>tākid farmānā</i> .
	boy <i>larkā</i> .	calumny <i>bohlān</i> .
	bravery <i>dilāwārī, dilērī, bahādurī</i> .	
	bread <i>rotī</i> .	

- camel *únt*; she-camel *úntni*.
 camp *qiyám-gáh*, f.
 camping-ground *kht-magáh*, f.
 canon law (Islám) *shar'*, *shar'at*.
 canvas wall *qanát*, f.
 capable of (qualified to), *mujáz*, *qábil*.
 cape *rás*.
 capital *sarmáya*.
 captured *giriftár*, *má-khúz*.
 carcass (of dead animal), *murda jánwar*.
 care *khabar* f., *parwá* f., *parwarish*, *khabardárt*, *hoshyárt*, *ehityát* f.
 career, military *shughl-i-sipáhgarí*.
 carry off or away *lejáná*, *le-chalná*; carry a load *bojh utháná*; to be carried on *kúá karná*; carried out, to be *ta'mtl honá*; to be carried out successfully *husn-ikhhtítám ko pahúnchná*.
 cartman *gárbán*.
 case (in law) *muqad-dama*; (in gram.) *hálat*; (condition or circumstances) *hál*, *hálat*, *ahwál*, *súrat*; in every case *ba-har-hál*, *ba-har-kaif*; grievous case *istegása* (lit: complaint which calls for redress).
 cash *naqd*, *naqdrúpaya*.
 cask *pípá*.
 caste *zát*, *ját*, f.; rules of caste, *ját-dharm*.
 cat *billí*, *gurba*.
 catch, to *pakarná*.
 cattle *maweshí*.
 cause *sabub*; cause of anxiety *khadsha*.
 cause, to annoyance *izá dená*, *taklif d*.
 cautious, to be *dá'en bá'en dekhná*.
 cautiously *áhista áhista*, *khabardárt se*, *ehityátan*.
 cavalry soldier *sowár*; cavalry regiment *risála*.
 cease (of famine, etc.) *raf' honá*; (leave off) *báz áná*.
 Central India *wasat hind*.
 centre *madár*.
 ceremony *takalluf*; religious ceremonies *dharm-rít*, f.
 certain (indef.), *fulán*, *fulána*, *koí shakhs*; (sure) *yaqín*; on certain (special) terms *ba-sharú' it-i-makh-sús*.
 certainly *albatta*, *fil-haqíqat*.
 chairman *mtr-majlis*.
 chamber *kothrí*, *kamará*.
 change *tabdíl*; change of mind *kisí kí nýat badalni*.
 change, v. int. *badalná*.
 chapter *báb*.
 character *chál-dhál* f., *'ádat*; good character *neknámt*; of loose character *au-básh*; character and actions *atwár o kir-dár*.
 charge *zimma*.
 chastisement *tadárúk*, *sazá*.
 cheap *arzán*, *sastá*.
 check (accounts), *sent-ná*.
 cheer, to be of good, *khátir jam' rakhná*.
 cherish *parwarish karná*.
 cherisher of the poor *garíb-parwar*.
 chest *chhátí*.
 chicken *bachcha* (young of any animal).
 chief *sardár*, P. pl. *sardarán*.
 childhood *bachpan*.
 children *bábá-log*, *larke-bále*, *larke larkiyán*, *'eyál o atfál*.
 chink *darz*, f.
 chintz *chint*.
 cholera, to be attacked with *haiza karná*.
 choose, to *ikhhtiyár karná*.
 Christianity *mazhab-i-'tsá'í*.
 chuck (away) *phenkná*, *phenk-dálná*.
 circuit *pher*, m.
 circumstances *ahwál* (sing.).
 citizen *mahalla-wálá*, *shahr-wálá*.
 city *shahr*.
 civil and financial *mulktí o mált*.
 civil and military *kyá mulki*, *kyá faují*.
 claim *da'wá*.
 claim, v. *da'wá karná*; *d'awídár honá*; claim superiority to *sab-qat-lejáná*.
 claims (past) *huqúq* pl. of *haqq*.
 clan *qaum*, f.
 class *guroh*, *jamá'at*; large class *jamá'at-i-kastr*.
 claw *panja*.
 clemency *ri'áyat*, *rahm*, *rahm-dili*.
 climate *áb o hawá*, f.

climb <i>charhná</i> .	Commons in Parli- ment assembled <i>mukhtárán-i-awámm</i>	concord <i>múwáfaqat</i> , <i>ittifáq</i> , <i>ittehád</i> , <i>ham- díl</i> .
cling <i>liptá-rahnd</i> .	<i>hazirín-i-jalsa par- liament</i> (lit. repre- sentatives of the Commons, etc.).	condition <i>hál</i> , <i>hálát</i> ; original condition <i>asalíhálát</i> ; in a ruin- ous condition <i>khráb- khasta</i> , <i>tabáh-hál</i> .
cloak <i>lubádá</i> .	commotion <i>fasád</i> .	conduct (loyal) <i>khair- khwáhi</i> .
close to <i>pás</i> , <i>nazdik</i> , (<i>se</i>) <i>muttasíl</i> ; quite close to <i>pás hi</i> .	communication <i>lagá'u</i> ; (dealings) <i>dád o</i> <i>sítád</i> .	confederate, adj. <i>mut- tafiq hokar</i> .
close, v. <i>band-karná</i> .	compact ' <i>ahd o paimán</i> , <i>qaul o qarár</i> .	confess, to <i>iqrár karná</i> .
closed, to be <i>band honá</i> .	companion <i>sáthi</i> , <i>ham- rah</i> .	confidence <i>bharosá</i> , <i>e'timád</i> , <i>e'tibár</i> , <i>khá- tir-jam'í</i> .
closely (of dress) <i>kháb</i> .	companionship <i>sáth</i> , <i>sanghat</i> , <i>sohbat</i> .	confined, <i>muqáiyad</i> .
cloth <i>kaprá</i> ; table- cloth <i>dastár-khwán</i> .	company <i>mahfil f.</i> , <i>maj- lis f.</i> ; in company with <i>sáth</i> .	confirm, to <i>tá'id karná</i> , <i>ba-hál farmáná</i> , <i>qá'im</i> <i>farmáná</i> .
club <i>sontá</i> .	company, in <i>milkar</i> , p.c.p. of <i>milná</i> .	confirmation <i>tá'id</i> .
cuck, to <i>kukuráná</i> .	comparison <i>muqábala</i> ; what comparison is there between...? <i>kahán...kahán</i> (187).	confounded (term of abuse) <i>kambakht</i> .
coast <i>kinára</i> ; to coast <i>kináre kináre jáná</i> .	complain <i>shikáyat k.</i> , <i>sháki</i> or <i>mutashakki</i> <i>honá</i> .	confront <i>muqábala kar- ná</i> .
cock <i>murg</i> , <i>murgá</i> .	complaint <i>nálísh</i> (legal) cause a complaint to be laid against <i>nálísh karwá-dená</i> (<i>par</i>); (general) <i>far- yád</i> , <i>f.</i> , <i>shikáyat</i> .	confusion <i>shorish</i> .
coincidence <i>ittifáq</i> ; a happy coincidence <i>husn-ittifáq</i> .	comply with <i>ta'míl</i> <i>karná</i> .	connected with <i>muta- 'alliq (se)</i> , <i>milá húd</i> (<i>se</i>); to be con- nected with <i>milá- rahná (se)</i> .
collect, to <i>jam' karná</i> , <i>ikatthá k.</i>	compound <i>hátá</i> (for <i>eháta</i>).	conquer <i>fateh karná</i> , <i>jítná</i> .
collected (revenue), <i>wusúl</i> .	comprehend <i>qiyás kar- ná</i> , <i>samajh-lená</i> .	conqueror <i>fatehmand</i> , <i>ahl-i-zafar</i> .
collector (revenue) <i>tah- siládr</i> , <i>kalektar sáhib</i>	concealed <i>poshída</i> , <i>chhipá húa</i> .	conquest <i>fateh f.</i> , pl. <i>futúhát</i> , <i>fateh- mandi</i> .
colonies, <i>ábádihá</i> , Per. pl.	concentration (of troops) <i>favj-kashí</i> , <i>faráhamí-furj</i> .	consequence (result) <i>natíja</i> , <i>anjám-kár</i> ; (import) <i>parwá</i> , <i>mu- záyaga</i> .
colour <i>rang</i> .	concerned, with or in <i>shámil-hál</i> .	considerable number <i>bahut se</i> .
comb (honey) <i>chhattá</i> .	concluded (treaty) <i>mun'aqid</i> .	consideration <i>liház</i> , <i>muláhaza</i> , <i>gaur</i> ; full consideration <i>gaur- i-kámil</i> ; highest consideration, etc. <i>darja-i-úlijáh o jalál</i>
combination <i>ittifáq</i> ; (conspiracy) <i>sázish</i> .		
come <i>aná</i> , <i>tashrif láná</i> ; come to and fro <i>aná</i> <i>jána</i> .		
comfort <i>chain</i> .		
command <i>hukm</i> , <i>ir- shád</i> .		
command, v. <i>farmáná</i> , <i>hukn dená</i> , <i>hukm</i> <i>karná</i> .		
commercial venture <i>ti- járat</i> .		
commission <i>dhartá</i> .		
commit, to <i>murtakib</i> <i>honá</i> , <i>karná</i> .		
committed <i>sarzád</i> .		
committee <i>pancháyat</i> , f.		
common (customary) <i>murrawaj</i> .		
common sense ' <i>aql</i> , f.		

- conscientiousness *rás-ti, rást-diri*.
 constantly *mutawátir*.
 consultation *musháwarat, mashwarat*.
 consume *sarf men láni*.
 contemplate, to *tawaj-joh farmáná (par), muláhaza k.*
 content, to be *iktifá karná (par)*.
 contented *rázi*.
 contention *takrár f., F. II. (rare)*.
 contentment *qaná'at*.
 contents *mazmún*.
 contest (military) *jang, f.*
 continually *mutawátir*
 continue *húd karná, qá'im rahná*.
 contrary to *khiláf*;
 contrary to law *khiláf-qánún, ná-já'iz*.
 contrast between *imti-yáz, farq*.
 contrived, to be *tajwíz honá*.
 control, v. *zabt karná* ;
 to control the tongue *zabán sambhálná* ;
 under control *kahe men*.
 converse, to *báten karná, bát-chtt or guft-gú karná*.
 conviction (belief),
 'aqida ; to impose
 conviction on *khwáh ma khwáh taslím karná*.
 convince *qá'il ma'qúl karná*.
 convinced, to be *yaqín honá*.
 coolly *baithe-bithá'e*.
 coolness *khunuki*.
 copy *naql, f. ; exact copy naql mutábiq asl*.
 cord *dori* ; (for straining) *phónsi ki dori*.
 corn *dána, anij, gulla*.
 corpse *láh, f.*
 correction *tahzib, isláh f., tarmim*.
 correspondence *khatt-kitábat*.
 cossack inroads *gaz-záqána fauj-kashí*.
 cost *qímat*.
 costly *besh-qímat, be-bahá*.
 cotton *rú'l* ; (cotton-plant) *kapás, f. ; cotton cloth sáti kaprá* ; cotton thread *dhágá* ; flock of cotton *rú'i ká gál*.
 council *kaunsil* ; in council *ba-ijlás-i-kaunsil* (lit. in session of council) ; members of council *memberán-i-kaunsil*.
 councillor *mushír*.
 countenance *munh, chehra*.
 country *mulk, watan*.
 country-bred *desí*.
 countryman *dehátí* ; fellow - countryman *ham-watan, mulk-wálá*.
 couple *do, jorá*.
 courage *shajá'at*.
 court (law) *mahkama kachahri* ; (royal) *darbár* ; court-yard *sahn* ; open court *bár-i-'ámm, khule kachahri*.
 courted, to be *raftq ho-jáná* (lit. to become sought as a friend).
 cow *gá'e*.
 coward, adj. *buzdil*.
 cow-killing *gá'e-kushí*.
 crawl, to *rengná* ; create, to *paidá k.*
 created, to be *paidá h.*
 credit (praise), *wáh-wáh*.
 creep on *chalá' áná*.
 cricket-ground *gend khelne ká maidán*.
 crime *jurm (pl. jurá'im), ma'syat*.
 criminal *mujrim*.
 critical (of a crisis) *názuk*.
 cross *pár honá*.
 crossing *'ubúr, ghát*.
 cross words *ukhrí ukhrí báten*.
 crow, to *báng dená* ; (met.) *azán dená*.
 crowd *guroh, bhír, f.*
 crown (power of) *sal-tanat*.
 cruel, *be-rahm, sang-dil, sakht-gír*.
 cultivator *káshtkár*.
 cultivation *káshtkári, khetí, khetiyán*.
 cure *'eláj* ; to perform a cure *'eláj karná*.
 curiosity (rarity) *tohfa*.
 current *jári, murawwaj*.
 custom *dastúr, riwáj*.
 cut *kátná*.

D.

- dacoity *dáká*.
 daily *roz-roz, roz-roz ká, de din ká, roz-marra*.
 damage (hurt) *zarar*.
 danger *khatra* ; having a sense of danger *khatra-shinás*.
 dare *yárd honá (ko)*.
 dashed in pieces, to be *chikná chúr honá*.
 date *tárikh*.
 date-palm, or date *khajúr*.

day <i>din, roz</i> ; to-day <i>áj, ájhi</i> ; days of the Mutiny <i>ayyám-gadr</i> ; for days <i>muddat tak, muddaton</i> ; at daybreak <i>fajr hote</i> ; daylight <i>din kí roshní</i> ; next day <i>agle din</i> ; some day or other <i>ek na ek din</i> .	defeated, to be <i>shikast kháná, hárná, maglúb honá</i> .	deserving of death <i>wájibu-l-qatl</i> ; deserving of punishment <i>sazá ke lá'iq</i> .
dead <i>murda, múá</i> .	defendant <i>mudda'á-'alaihi</i> .	desire <i>manshá, ishtiyáq, arzú f., lálach</i> .
deal, to <i>pesh áná (sáth)</i> .	defender <i>q'l'a-wálá</i> ;	desire, v. <i>chúhná, khwá-hán honá</i> .
dealings <i>sar-o-kár</i> ;	Defender of the Faith <i>zahíru-l-mazhab</i> .	despair <i>ná-ummedi, má-yúsi, be-dili</i> ; in despair <i>majbúr hokar, máyús hokar, be-dil hokar</i> ; blank despair <i>sakht máyúsi</i> .
wholesale dealings <i>thok-faroshi</i> ;	deliberately <i>áhista áhista</i> .	despair of, to <i>háth áhoná, máyús rahná</i> .
retail dealings <i>khurda-faroshi</i> .	delight <i>khúshí</i> ; in delight <i>khúsh hokar, khúshí kí hálat men</i> .	desert <i>sahrá, bayábán, jangal-i-wirána</i> .
dear <i>mahngá</i> ; (risen in price) <i>girán</i> ; <i>pyára, 'aziz</i> ; to hold dear <i>'aziz rahná</i> .	demand <i>talab karná, muqtazá honá</i> .	destroy <i>níst o nábud karná, gárat karná</i> .
death <i>maut f., ajal f.</i> ;	denied, to be <i>inkár honá</i> .	destroyed, to be <i>khák ho-jáná, níst o nábud honá</i> .
put to death <i>márdáhná, qatl-karná</i> ; to suffer death <i>apní ján dená</i> .	deny, to <i>inkár karná</i> .	detached <i>judá, alag</i> .
debauchery <i>'ayydshí</i> .	depart <i>chal-dená, chalá jáná</i> .	detached, to be <i>nikal-ná, alag ho-jáná, judá honá</i> .
debtor <i>qarzdar</i> .	department <i>mahkama, serishta</i> .	detachment (mil.) <i>das-ta</i> .
deceased <i>mutawaffá</i> .	departure <i>rawánagi</i> ;	detail, in <i>tafsíl se, taf-silwár</i> .
deceit <i>fareb</i> .	date of departure <i>tarikh-i-rawánagi</i> .	detected, to be <i>khul-parná</i> .
deceive, to <i>fareb dená, wargaláhná, dám-i-fareb men láná</i> .	depend on <i>munhasir honá (men)</i> .	determined <i>mustaqill-mizáj</i> (possessed of force of character); <i>zabardast</i> (high handed).
decide, to (in law) <i>faisala karná</i> .	dependencies <i>muzáfát, muta'alliqát</i> .	devoted, to <i>fidá (par)</i> .
decided, to be <i>faisala honá</i> .	depression <i>ádbáo</i> .	devoted, to be (to) <i>marná (par)</i> .
decision <i>faisala</i> .	derived from <i>paidá</i> .	devotions (Islám) <i>sij-da</i> .
declaration <i>mahzar, iz-hár</i> .	descend, to <i>utárná</i> ;	devour, to <i>chat kar jáná, khá-jáná</i> .
declare <i>bayán karná, záhir k., 'elán far-máná</i> ; in detail <i>tashríh k.</i>	cause to descend <i>utárná</i> ; <i>názil kar-áná</i> .	diamond <i>hírá</i> .
decree, to <i>fatwá dená</i> .	descended from <i>aulád men honá</i> .	diary <i>roznámcha</i> .
deemed, to be <i>muta-sawwar honá</i> .	descent <i>utár</i> .	die, to <i>marná, faná ho-jáni, qazá karná, etc</i> .
deep <i>garhá</i> .	describe <i>bayán karná, batáná</i> .	diet <i>kháná piná</i> .
deer <i>híran</i> .	description <i>bayán, kai-fiyat</i> .	
defeat, v. <i>shikast dená</i> .	deserve <i>lá'iq honá</i> .	
	deserving <i>sazáwár, lá'iq, qábil-i-ta'rif</i> ;	

different *mukhtalif*,
jud'igána, *mutafzir-riq*.
difficult *mushkil*, *dush-wár*.
difficulty *mushkil*, f.
dignity *manzilát*.
diminutive *past-qadd*.
dinner *kháná*.
direct *ekhtimám k.*; direct route *ráh-irást*.
direction *taraf*, f.; direction of operations (mil.) *kár-farmát*.
director *názim*.
dirty, to *najis kar-dená*.
disciplined *qawá'id-dán*, *ta'lim-yáfta*.
disclaim *inkár karná*.
discontented *náráz*, *hárte o muftid*.
discover, to *duryáft karná*, *talásh k.*
disease *marz*, *bimári*.
disgrace *bad-námí*.
disgraceful *bad-nám*.
disguise oneself, to *apne ta'in bhes men banáná*, *bhes badal-ná*.
disguised *bhes men honá*.
disgust *nafrat*.
disgusted, to be *nágawár samajhná*.
disgusting *ná-gawár*.
disheartened *be-dil*.
dishonesty *bad-diyá-natí*.
dislodge, to *be-dakhl karná*.
dismayed, to be *ghab-ráná*, *ghabrú-jáná*.
dismiss *rukhsat karná*, *mauqúf k.*
diemissed, to be *mauqúf honá*.
dismount, to *zín par se utarná*.

disobedience 'udúl-huk-mí, *ná-farmání*.
disorder (plague) *wabál*; (gov.) *bad-naz-mí*.
displeased *náráz*, *ná-khúsh*.
disposed to *má'il*.
disposition *mizáj*, *khaslat*.
dissatisfied *ná-ráz*, *ná-khúsh*, *ná-razámánd*, *kashída-khátir*.
distance *dúr f.*, *dúri*, *fásala*.
distinct *mukhtalif*.
distinction *imtiyáz*.
distracted *muztarr*, *pareshán*, *paráganda*, *be-táb*, *be-chain*, *be-qarár*.
distribution of lands *khet-bánt m.*; distribution (proportion) *tartib*.
district *zila'*, *súba*, pl. *súbaját*.
ditch *khandaq*, f.
divide, to *bántná*, *bánt-lená*, *taqsim k.*, *hisse k.*
divided *munqasim*.
division *taqsim*; (of tribes) *got f.*, *got-bandi*.
do *karná*; doing good *fá'ida-rasánt*; to have done with *fá-rig honá*.
doctor *hakim*.
document (written) *tahrír*, *qirlás* (from the Greek).
dodge (iron.) *hikmat*.
doff, to *utár-phenkná*.
dog *kuttá*.
dolefully *dard o hasrat ke sáth*.
dominion *riyásat*, *mamlakat*.

door *kiwár*, *dar*, *dar-wáza*.
doubtless *be-shakk*.
drain *badar-rau*, f.
dress *libás*.
drift *matlab*.
drink *pná*; drink up *pi-jáná*.
drink *sharáb*, f.
drinking *sharáb pná*, *mai-noshí*.
drive in *gárnd*.
due *báql* (lit. remaining to be paid).
dues *mahsúl*, *ujrat*.
dunghill *kúre ká anbár*.

E.

each *har ek*, *har ko't*; each other *ek dúsrá*.
eager for the fray *khwáhán-i-jang*, *jang-jú*.
ear *kán*.
early *munh andhere*, *savere*, *barí fajr*; so early (in the day) *itne din rahe se*; (of time) *aglá*.
earn, to *kamáná*.
earnest *ba-dil o ján se*.
ease *ásánt*, *árám*, *ásá'ish*.
easily *ba-khúbi*, *ásánt se*.
eastern *mashriq*; eastern countries *bilád-i-mashriq*.
easy *ásán*, *sahl*; however easy *kaisá hí ásán*, etc.
eat, to *kháná*, *khá-lená*; eat up *khá-jáná*.
edge, on (of teeth) *khattá*.
education *tarbiyat*, *ta'lim*, *'ilmiyat*.
effect *asr pl. ásár*, *natija pl. natá'ij*; (gist) *mazmún*.

effective <i>kárgar, kárt.</i>	enjoyment (riotous)	excuse 'uzr, ma'zarat.
effusion of blood <i>khân-rezî.</i>	' <i>ayyâshî.</i>	excuse oneself, to 'uzr karnâ.
egg <i>andâ</i> ; to lay eggs <i>ande denâ.</i>	enlightened <i>purâur.</i>	excused <i>mo'âf.</i>
eight <i>âth.</i>	enmity 'adâwat.	exemplar <i>peshnihâd.</i>
eighth <i>âthwân.</i>	ensue, to <i>paidâ honâ.</i>	exempt, to be <i>mo'âf rahnâ.</i>
elder <i>barâ.</i>	entangled, to be <i>phans-nâ, phans-rahnâ.</i>	exhibition <i>numâ'ish.</i>
elephant <i>hâthî.</i>	enter <i>qadam rakhnâ (men), dâkhl honâ, darj karnâ</i> ; enter on (a career) <i>ikhtiyâr k.</i>	expectation <i>intizâr, chashm-dâsht.</i>
else, if not, <i>warna, nahîn to.</i>	enterprise <i>mohimm, f.</i>	expecting <i>muntazir, mutarassid.</i>
embezzle, to <i>khiyânat k.</i>	enthusiasm <i>sargarmî.</i>	expense <i>kharch, sarf.</i>
emete <i>dangâ-fasâd, fasâd, sarkashî, balwâ.</i>	enthusiastic <i>sargarm.</i>	experience <i>tajriba, tajriba-kârt.</i> (In the sense of <i>feel</i> the verb may generally be translated by <i>honâ</i> . with <i>ko</i> to mark the person affected.)
empire <i>amaldâri, saltanat.</i>	entice <i>bahkânâ, targîb denâ.</i>	expert <i>yaktâe rozgâr.</i>
employ <i>rakhnâ</i> (of a servant); <i>iste'mâl karnâ.</i>	entreat <i>multamis h., iltimâs k.</i>	explain <i>tashrîh karnâ, bayân k.</i>
employé <i>mulâzim.</i>	entrust, to <i>supurd karnâ.</i>	explanation <i>kaifiyat</i> ; for explanation <i>kaifiyat likhne ke lî'e.</i>
employed in office ' <i>oh-da par mâmûr.</i>	equity 'adâlat.	expose <i>kholnâ</i> ; expose the head <i>sir nikâlnâ.</i>
employment <i>naukarî, mulâzimat.</i>	era <i>waqt.</i>	exposed, to be <i>khulnâ.</i>
encounter (meet) <i>mî-nâ</i> ; (resistance) <i>tagâbul.</i>	escape, to <i>bachnâ.</i>	extended, to be <i>muta-'alliq honâ.</i>
encroachment <i>pesh-qadamî.</i>	escort, to <i>pahunchânâ.</i>	extensive <i>barâ, burâ barâ, wasî'.</i>
end <i>anjâm, intehâ, ikhtitâm</i> ; in the end <i>anjâm ko</i> ; from beginning to end <i>awwal se âkhir tak.</i>	essentials in <i>asal men.</i>	extent, to some <i>kisl qadr.</i>
ended, to be <i>khatm honâ.</i>	establish, to <i>sâbit karnâ.</i>	extraordinary 'ajib, 'ajb kâ.
endurance <i>mehnat, sâ-bit-qadamî.</i>	eunuch <i>khwâja-sarâ.</i>	extremely <i>bahut hî, nehdyat, shiddat se.</i>
endure <i>sahnâ.</i>	Europeans <i>ahl-i-fa-rang, farangî.</i>	eye <i>ânkh, f.</i> ; eye of needle <i>nâke kâ munh.</i>
enemy <i>dushman.</i>	evasive <i>makkâr.</i>	
engage in <i>masrûf honâ</i> ; (in battle) <i>muqâbala karnâ.</i>	evening <i>shâm, f.</i>	
English <i>angrez</i> ; E. (language) <i>angrezî.</i>	everyone <i>har ek, sab ko'î.</i>	
enjoy, to <i>fâ'ida uthânâ</i> ; to enjoy good health <i>tandurust rahnâ.</i>	every day <i>roz-ba-roz, roz-roz, âe din.</i>	
	every six months <i>har chhate mahîne men.</i>	
	exact <i>thîk</i> ; exact state of case <i>haqiqat-hâl.</i>	
	examination <i>imtehân.</i>	
	example <i>namûna, nazîr pl. nazâ'ir.</i>	
	excellence <i>khûbî, 'um-dagî.</i>	
	excellent (laudable) <i>hamîda.</i>	
	excessive <i>ba-darja-i-g'ayat.</i>	
	excite <i>ubhârnâ.</i>	

F.

face *munh, chehra.*
 facility *suhûliyat.*
 fact *amr, pl. umûr.*
 factor *kothî-wilâ.*

- factory *ko'lt.*
 fair *melá*, adj. *munsif*,
insáf se ba'id nahin.
 faithful *namak-khoár*,
wafádár, *imándár.*
 fall *girná*, *gir-parná*,
parná.
 fall into, to (of a river)
já-milná.
 false *jhúthá.*
 familiarity *munh-lagá-*
ná.
 family, *kunba*, *khándán.*
ghar; the whole
 family *kunbe ká kun-*
ba.
 famine *qeht-sált*, *qeht.*
 famished *kál ká márá.*
 far, far off *dúr*, noun
 and adj.; not far
thorí dúr, *dúr nahin*;
 not very far *chandán*
dúr nahin.
 fashion *tarah f.*, *tari-*
qa, *taur*, *dastúr.*
 fast *tez*, *tez-raftár.*
 fasten, to *lagáná.*
 fate *qismat*, *taqdír*;
 sad fate 'az' *b.*
 father *báp*, *wáid.*
 fatigue *thakán f.*, *mán-*
dagí.
 fault *qusúr* pl. *qusúrá*,
taqsír pl. *taqásír*,
khatá.
 favour, to *tá'id karná.*
 favourable *munásib.*
 fear, fright *dar*, *khauf.*
 feast *da'wat.*
 features (of conduct)
anzá' pl. of *waz.*
 feed *khiláná*; have fed
khilwáná.
 feel sure *yaqín jánná*,
khúh jánná; to be
 felt *díl men tagná.*
 feelings of kindred
birádarána hamd. i.
 fellow *shakhs*; you fel-
 low! are *tú*, are
- shakhs*; you fellows
tum log: fellow coun-
 trymen *ham-watan.*
 female infanticide
rasm-i-dukhtar-kushí.
 ferry *ghát*, *utár.*
 fertility *zar-khezí.*
 feudal system *jágír*
khidmát lene dene ká
tariqa.
 fever *bukhár.*
 few *chand*, *ko't ko't.*
kuchh kuchh, *kantar.*
 field *maidán*, *khet*; to
 be master of the
 field *maidán háth*
ruhná; of battle
maidán - i - kárzár,
maidán-i-jang.
 fifteen *pandrah*; fifteen
 hundred *derh hazár*
 or *pandrah sau.*
 fifty *pachás.*
 fifty-seven, *sattáwan.*
 fight *larná*; fight one's
 way *larná bhírná.*
 filth (dung) *bíth f.*
 fill *bharná*, *bhar-dená.*
 find *páná*; find out
daryáft karná.
 fine *jarimána*; fine
 fellow (iron.) *haz-*
rat.
 finger *unglí.*
 finish *kar-chukná*, *ta-*
mám karná, *khatm*
karná; finish a job
 (in sense of killing)
kám tamám k.
 fire *ág f.*, *átish*; to
 catch fire *ág-lagní*
 (men); to burn *jálná.*
 firmness *istehkám.*
 first, at the very *pahlé*
pahal men.
 first *pahlá*, *awwal*; at
 first *pahlé*, *ibtidá-*
men.
 first-rate *awwal darj*
ká.
- fit *lá'iq*, *qábil.*
 fit, v. *lagná*; adj. *muná-*
sib; to see fit to ...
munásib samajhná ki.
 fix *lagáná*, *qá'im k.*
 fix (quandary) *pech.*
 fixed *qá'im*; fixed rules
qawá'id-i-mo'aayan.
 flatter *khúshámád k.*
 flesh *gosht.*
 float, *bahná*, *bah-jáná.*
 flock *rewar f.*; (of
 cotton) *gál.*
 fly *urná*; (flee) *bhágná.*
 follow *píchhe jánná*;
 (obey) *mánná.*
 folly *jahálat*, *be-wu-*
qúfi.
 fond of *shauq honá (ká).*
 food (diet) *gizá.*
 fool *ahmaq.*
 foot *pánon* (and by
 elision of either
 nasal *pánon* or *pá'on*)
pair, *pá*, *qadam*
 (pace); to go on
 foot *pá'on pá'on chal-*
ná, *paidal chalná.*
 foot-path *pagdandí.*
 for *kyánki*, *kis lí'e ki*,
 etc.
 forbid *man' karná.*
 forbidden *harám.*
 force (of men) *jam'at.*
fauj; (strength) *zor*;
 violent force *jabr o*
ziyádati.
 force, to *jabr karná.*
 forced *majbúr.*
 fordable *payáb.*
 forefathers, *báp-dáde.*
 forest *jangal.*
 forged *ja'll.*
 forget *bhúlná*, *bhúl-*
jáná.
 forgetful *gífl.*
 forgetfulness, *gaflat*,
jarámosh-kári.
 formal (serious) *san-*
jida.

fort *qil'a*.
 fortitude *istiqlál*.
 fortnight *do hafta*.
 fortune *zamána, iqbal*.
 forty *chális*.
 foul *makráh*.
 found, to be *háth áná, háth lagná*.
 foundation *bunyád f., biná*.
 four *chár*; four times as much *chauguna*.
 fourth *chauthá*; (part) *chautha hissa, chahárum*.
 fowl *murg, murgá* (male), *murgí* (female).
 fowl - house *darba, murgi-khána*.
 fox *lomri*.
 framing of laws *taj-wiz-i-qánún*.
 frequent (continual) *mutawátir*.
 fresh *táza, táza-dam*.
 friend *dost, bhá'i, rafiq*; 'aziz; friends *ahbáb* (pl. of *habib*).
 fright *khauf, sahm*.
 frightened, to be *darná (se), khauf kháná*.
 front, in *áge*.
 frontier *sarhadd f.*
 frozen *jamá húd*.
 fulfil, to *púrá karná, wafá karná*.
 full, *púrá, kull, bhará húi*.
 furniture *asbáb*.
 furtively *chortí se*.
 future *áyanda, (gram.) mustaqbil*.

G.

gallant *bahádur*.
 gallantry *bahádurí, ján fisháni*.

gambling *q-már-bázi*.
 game, *bázi, shikár*.
 gang, *jamá'at*.
 garden, *bág*.
 gasp for breath, to *dam nák men áná*.
 gate *phátak*.
 gaze *dehhná, tákná*; gazing *dekhte ke dekhte*.
 generally *aksar, 'umú-man, bil-'umúm*.
 gently *áhistagi se*.
 gesture *ishára*.
 get *páná, hásil karná, milná, int.*; get off *utarná, utar-parná*; get up *úthná*.
 ghaut *ghát*.
 give, to *dená, de-dená*; cause to give *diláná*; give up *chhorná, chhor dená, hawálu karná*; (an intention) *fashh karná*.
 girl *larkí*.
 glory, for *baráe nang o nám*.
 glory in *apná fakhr jánná*.
 go *jáná, tashrif lejáná, chalná*; to have to go *jáná parná*; go away *chalá jáná*; go back *phir jáná, wá-pas chalná*; go about your business *chaltá phirtá nazar áná*.
 goat (she) *bakrí*.
 God *khudá*; by God! *khudá kí qasam*; God knows *khudá jáne, khudá 'alim hai*; for God's sake *khuáá ke wáste*; praised be God; *subhán-alláh*.
 gold mohur *ashrafí*.
 good *achchlá, 'umda, nek, durust, nek-*

bakht, nek - mizáj;
 good government *husn - intizám*; good fortune *iqbál*.
 government *sarkár f. riyásat, hukm-ráni, 'amaldárf, adj. sarkári*.
 grace *fazl, taufiq*.
 graceless *be-adab*.
 grade *darjá*.
 gradually *ba - tadrif, hotehote, rafta rafta*.
 grain *dána, galla*.
 grammar *sarf-nahw f.*
 granary *galla-khána*.
 grand *'álf-shán*.
 grandson *potá*.
 grant *qabil* or *manzúr k.*
 grant *'endayat karná*; granted that *máná kí, saht* (at the end of sentence).
 gra-p *pakarná*.
 grass *ghás f.*
 gratitude *shukr-guzírf*.
 graze, to *charná*; make graze *charáná*.
 grease the palm, to (i.e. bribe) *munh mithá karná* (lit. to sweeten the mouth).
 great *bará*; great man *amir-kabir*.
 grief *qalaq, ranj, has-rat, gam*.
 ground *zamin f.*
 grow *barhná, hotá jáná, paidá honá*; grow up *bará honá, jawán honá*.
 guard, on one's *khabardár, chaukas*.
 guide *rahnumá, rah-dár*.
 gulf *khalij*.
 gun *bandúq f., top* (cannon) f.; (heavy gun) *zarb-top f.*

II.

habit 'adat.
 habits (of body or mind) *vaz' f.*; (of life) *tarz-i-zindagi*.
 'habitation of war' *dáru 'l-harb*.
 hair *bál*.
 hair to stand on end *rongte khare hone*.
 hair - splitting, *mú-shi-gáfi*.
 half *ádhá*.
 half kill, to *ádh máá karná*.
 half-way *ádhí dúr*.
 half-yearly *shashmáhi*, hamlet *kherá*.
 hand *háth*; to take into one's own hands *apne ehtimám men lená*.
 handcuff, to *mushken bándhná*.
 handful *muthí*.
 hang down, tr. *lat-káná*.
 hang it! *balá se*.
 happen *honá*, *wuqú' men ánd*; as it happened *ittifáqan*.
 hard (difficult) *mushkil*, *dushwár*; (material) *sakht*; (wind) *tez*; to do hard work *taklif útháná*, *mehnat karná*.
 hardship *sakhtí*.
 Hardwar, *hardwár* (place where the Ganges enters the plains).
 hare *khargosh*.
 harm *qabáhat*.
 harvest (spring) *rabí*; (autumn) *khariif*; harvest to be got in *álrá pár honá* (lit.

the crossing of the raft).
 hatch, to *bachche nikal-wánd* (spoken of breeder).
 have, use subet. verb with postp. *pás* or affix *ko* for the possessor; occasionally *rakhná* may be used.
 head *sir* II. *sar* P.; (chief) *ra'is*, *sardár*, *peshwá*; head over heels *aundhá*.
 health *tandurustí*, 'ófiyat'; state of health *mizáj*, *tab'at*.
 hear, to *sunná*, *sun-lená*, *sun-páná*; hearing of *istimá'*.
 heard, to be *kán parná*, *sund'í dená*.
 heart *dil*; out of heart *be-dil*, *ázurda-dil*; heart's content, *khúshi kí hálat*.
 hearty *dilí*.
 heat *garmí*, *dháp f.*, *taish*, *tezi*.
 heir *wáris*.
 held, about to be *dar-pesh*.
 hell *dozakh*.
 help *sahárá*, *madad f.*, *madad-gárf*, *ímdád*.
 help, to *madad dená* or *karná*; help oneself *apná kám nikál-lená*.
 helpless *ná-kár*. *maj-búr*, *be-ikhtiyár*.
 here *yahán*, *yahín*, is *jagah (men)*; here and there *já-ba-já*.
 high 'áld, *úchó*, *buland*.
 higher class 'áld *darja*.
 hill *pahár*; 'on the hills' *pahár par*.
 Hindooism *hindú-mat*.
 hindrance *ta'arruz* hint *ímá*, *ishára*.
 hold, *rakhná*, *tasawur k*; to be held *mutasawwar honá*, *járf honá*; hold out, to (in opposition) *zidd kí'e jáná*, to hold oneself bound *apná zimma lázim jáná*.
 home, at *ghar par*; to go home, *ghar jáví*.
 honest *diyánatdár*.
 honey *shahd*.
 honour 'izzat, *hurmat*.
 hope, *ummed f.*
 hope, to *ummed rakhná*.
 horde *gaum f.*
 horrible *khauf-nák*, *balá ká*, *gazub ká*.
 horror (aversion) *dilí nafrat*.
 horse *ghorá*.
 hot *garm*; the hot weather *garmí ká mausim*, *garmiyán pl*.
 hund, *shikárfí kuttá*.
 hour *ghantá*.
 house (general) *ghar*; (better class) *makán*, *kothí*, *haveli*.
 housekeeping *khána-dárf*.
 however, *ba-har kál*, *phir bhí*, *to bhí*.
 human being *ádmí*, *ádamzád*, *insán*.
 humanity *mar-dádmíyat*, *insáníyat*.
 humble frame of mind 'ájizí kí hálat.
 humility *inkisár*.
 hundred, *sau*; hundreds *sai'kron*, *sadhá*.
 hunger *bhúk f.*, *gursinagi*; sore hunger *zor kí bhúk*.
 hungry, to be *bhúk lugná*, *bhúkhá honá*.

hunt, to <i>shikâr karnâ</i> .	implore, to <i>multajî honâ</i> .	honâ; to gain information who a person really is <i>asali haqiqat diryâst karnâ</i> .
hurry <i>jaldî</i> ; in a hurry <i>jald</i> .	impossible <i>nâ-mumkin, muhâl, nahîn hosaknâ</i> .	information <i>ittilâ' f., khabar f.</i>
hurry, to <i>jaldî karnâ</i> .	inasmuch as, <i>az bas ki</i> .	informer <i>mukhabbir</i> .
hurt, to be <i>chot lagnâ</i> .	inaudible, to be <i>sunâ'î na denâ</i> .	ingrate <i>kâfir-ni'amat</i> .
husband <i>khâwind. shauhar</i> .	incompatible <i>nâ ham-sâz</i> .	inhabit <i>rahnâ, basnâ, bûd o bâsh k.</i>
	inconceivable <i>be-qiyâs, khil'f-qiyâs</i> .	inhabitant <i>bâshinda, pl. bâshindagin, rahne-wâlâ</i> .
1.	increase, to, int. <i>barh-nâ, tr. barhânâ</i> .	inheritance <i>tarkâ</i> ; by inheritance <i>tarke men</i> .
iced water <i>barf kâ pânî</i> .	independent <i>âzâd</i> ; independent action, <i>âzâdâna kâr-rawâ'î</i> .	inquiry <i>bâz-purs f.</i> ; (in sickness) <i>'eyâdat</i> .
idea <i>lahar f., khayâl, irâda, fikr m. & f.</i>	India <i>hindustân, hind</i> .	inside <i>andar, bhitar</i> .
idiom <i>mohâwara</i> .	indiscreet <i>be-tamîz</i> .	insinuate oneself <i>dakhl pânâ</i> .
idiomatic <i>bâ-mohâwara</i> .	indiscriminately, <i>be-tashkhis-i-ashkhâs</i> .	inspect <i>mo'âyano k.</i>
idiot <i>ahmaq</i> .	indispensable <i>lâ-budd</i> .	inspection <i>nigrânî</i> .
idle <i>be-kâr, sust</i> .	indisposed <i>'alil</i> .	instability <i>nâ-pâedî i.</i>
idle <i>kâhil, be-kâr</i> ; idleness <i>kâhili</i> .	indisposition <i>'alilat</i> .	instance <i>misâl f.</i>
ignorant <i>jâhil, nâdân, be-wuqûf</i> .	indolence <i>kâhili</i> .	instead, adv. <i>yâ</i> .
ill <i>bimâr, 'alil</i> ; to be ill <i>jî burâ karnâ</i> .	indulge in to excess <i>nehâyat be-bâk honâ (men)</i> .	instead of, post. <i>'ewaz</i> .
ill-luck <i>bad-qismatî, bad-iqbâlî</i> .	indulgence in strong liquors <i>sharâb-khwârî, mai-noshî</i> .	instigate, to <i>targîb denâ</i> .
ill-treat <i>burâ'î karnâ opp. to nekî k.</i>	Indus <i>sindh</i> .	institutions <i>râh o rasm f., rasm o rivâj</i> .
ill-use <i>sitânâ</i> .	industrious <i>jafâ-kash, mehnatî</i> .	instruction <i>ta'lim</i> ; instructions <i>hidâyat, hukm, kahâ</i> .
illiterate <i>nâ-khwânda</i> .	inexpedient <i>ma-lahat nahîn</i> .	insult <i>tauhin</i> .
illustration (verbal) <i>tamsil</i> .	infantry <i>paidal</i> ; foot-soldier <i>piyâda</i> .	insurrection <i>sar-kâshî</i> ; (minor) <i>balwâ</i> .
imaginary <i>khayâlî</i> .	inferior <i>kam - ratbâ, anâ</i> .	integrity <i>diyânat</i> .
imagine, to <i>tasawwur karnâ, khayâl k.</i>	infernal deity <i>pâtâl-wâlî deotî</i> .	intellect <i>'aql f.</i>
imitation of, in <i>dekhâ-dek'î</i> .	inflammation to <i>ishte'âl denâ</i> .	intelligent <i>zehîn, 'aq' - mand, tez-fehm</i> .
immediately <i>ba-mujar-rad, fawran, fil-faur</i> .	inflict <i>denâ</i> (of punishment).	intent <i>murâd f., niyat</i> .
impartial <i>bagair taraf-dârî ke</i> .	influence <i>dakhl, ro'b</i> .	intention <i>qasd, irâda</i> ; to give up intention <i>faskh karnâ</i> .
impeding, <i>muzâhim</i> .	inform <i>âgâh karnâ</i> ; to be informed <i>âgâh</i> .	intercourse <i>âmad o raft f.</i> ; want of intercourse <i>jud'î rahni</i> .
impertinent <i>nâ-ham-wâr, gustâkh</i> .		
implicitly <i>be-chûn o chirâ</i> (lit. without when and why).		

interest *sá't* o *sifárish* ;
 in your interest *tum-
 háre haqq men.*
 interesting *dilchasp,
 maza ká, mazóq ká.*
 interfere, to *dastavdází
 karná, ta'arruz k.*
 interference *dastan-
 dázi.*
 intermarry, to *ápas
 men shádi byáh
 karná.*
 internal *andarúnt* ; in-
 ternal tranquillity
amn o chain.
 intoxicated *sharáb ke
 nashá men.*
 intrigue *fitrat, sázish.*
 intriguer *mufsid.*
 intuition *tafarrus, fir-
 sat.*
 invade; to *charhá't
 karní.*
 invasion *charhá'o.*
 invent *ijád karná* ; to
 be invented *ijád
 honá.*
 inveigled, to be *dhoká
 kháná.*
 invite to a feast *ziyá-
 fat karná.*
 iron *lohá.*
 irregularity (of con-
 duct), *irregular*
 courses *be-lagámí.*
 island *jazíra.*
 isolated *judágána, judá
 judá.*
 issue, to (order) *sádir
 k., int., nikulná* ; to
 be issued *náfiz honá.*
 item *raqam f.*

J.

jar *ghará.*
 jeweller *jauhari.*
 jewels *jawáhir.*

join, to *jorná, milána* ;
 join in *shámil honá,
 sharik honá.*
 journey *safar.*
 judgment *fahm o firá-
 sat, tamíz* ; day of
 judgment *qiyámat.*
 junction, to form with
mil-jáná.
 justice *insáf.*
 just like *bí'ainíhi.*
 just now *abht to.* The
 idiom of 'just' in
 such phrases as
 'just wait,' etc. may
 generally be trans-
 lated by *zarra to.*

K.

keep *rakhná* ; keep
 watch *dekhtá rahná* ;
 to be kept up *húá
 karná.*
 key *kunji, cháví, táli.*
 kill, to *márná, már-
 dúlná, halúk k., qatl
 k.* ; to be killed (in
 battle) *kám áná, khet
 rahná, márá jáná.*
 kind *qism f., rang,
 tarah f.*
 kindled, to be *bharak-
 rahná.*
 kindness *sulúk, mehr-
 báni.*
 king *bádsahh.*
 kiss, to *bosa dená.*
 knock at (door) *dastak
 dená.*
 know, to *kisi ko kha-
 bar honá, or 'ilm
 hona, or ma'lúm honá,
 jánná, pahchánná.*
 knowingly, *ján-bujh-
 kar.*
 known *ma'lúm* ; made
 known *munkashif.*

L.

labour *mehnat.*
 ladder *sirhi.*
 lady *bibi.*
 lamp *chiráq* ; (collec-
 tively) *battí chirág.*
 land *zamín f.*
 landholder *zamindár.*
 lands *arázi.*
 language *zabán f., bolí.*
 lash out, to *dúlatí
 chaliná.*
 last, at *ákhír, ákhír
 kár* ; last year *pár-
 sál.*
 late, to be *der karná* ;
 so late in the day
itne din charhe ; so
 late at night *itní rát
 g'àe.*
 laud, to *ta'rif k.*
 laugh, to *hansná* ; to
 get oneself laughed
 at *apní hansí karná.*
 laughing, laughter
hansí ; laughing, adj.
hansí ká.
 law *qánún, pl. qawá-
 nín* ; laws and regu-
 lations *d'in o qánún.*
 lazy *sust.*
 lead away (deceive)
bahkúná, bahká-dená ;
 taking the lead, *peh-
 rawí.*
 leader *sarguroh, sar-
 dár* ; hereditary
 leader *bápoti-ra'is.*
 leading-rein *báq-dori.*
 leap, to *kodná.*
 learn, *sikhná, parhná.*
 leave *rukhsat, ijázat,
 chhuthí* ; take leave
rukhsat honé or lená ;
 give leave (dismiss
 in interviewing
rukhsat karná.

leave; to (start) <i>chhút-ná</i> ; trans. <i>chhorná</i> , <i>chhor-dená</i> ; leave off <i>báz áná</i> , <i>chhorná</i> .	liver <i>jigar</i> , <i>kalejá</i> .
leave off following <i>pind chhorná</i> .	load <i>bojh</i> .
left <i>báqí</i> ; to be left <i>rah-jánd</i> , <i>parná</i> ; to be left on the field <i>khet rahná</i> .	load <i>ládná</i> ; to be loaded <i>ladná</i> , <i>lad-lená</i> .
length <i>túl</i> , <i>lambáí</i> .	loadstone <i>sang-i-miq-nátis</i> .
lengthen <i>barháná</i> .	local <i>is jagah ká</i> , <i>yahán ke logon ká</i> .
leopard, <i>chítá</i> .	lock, <i>quft</i> .
lest <i>aisá na ho ki</i> , <i>ki mabádá</i> .	long <i>daráz</i> , <i>lambá</i> ; very long <i>túl-tawíl</i> ;
letter <i>khatt</i> , <i>chitthí</i> , <i>ruq'a</i> , <i>náma</i> .	long ago <i>kabhí ká</i> , <i>kab ká</i> , <i>muddat húí</i> .
library <i>kutub-khána</i> (Ar. pl. of <i>kitáb</i>).	long for <i>mushtáq honá</i> , <i>ishtiyáq rakhná</i> .
lie <i>parná</i> .	look, look for <i>dekhná</i> ;
life <i>ján f.</i> , <i>zindagi</i> ;	look blankly at <i>munh dekhná</i> ;
whole life <i>'umr bhar</i> ;	looking for service <i>mutaláshí-i-rozgár</i> .
to pass life <i>zíst karná</i> , <i>basar auqát karná</i> .	looks, good <i>súrat</i> .
lift <i>utháná</i> ; to lift off the feet <i>le-urná</i> .	loose <i>kholná</i> , <i>chhorná</i> .
light <i>roshní</i> , <i>núr</i> .	lord <i>khudáwand</i> ; lords spiritual and temporal <i>umráe millatí o mulktí</i> .
light <i>halká</i> , <i>khafíif</i> , <i>narm</i> .	lose (game or battle) <i>hárná</i> .
lightning, <i>bijlt</i> .	loss <i>khasará</i> , <i>nuqsán</i> , <i>ziyán</i> ; a losing concern <i>jis men khasará hotá</i> ; at a loss, <i>hairán</i> .
like, alike <i>yaksán</i> , <i>barábar</i> ; prep. <i>misl</i> ;	lost, to be <i>játá rahná</i> .
have a liking for <i>shauq honá (ká)</i> , <i>cháhná</i> .	louse <i>jún f</i> .
limb <i>'azw</i> , pl. <i>'zá</i> , <i>háth-páon</i> .	love <i>'aziz rakhná</i> , <i>pyár karná</i> , <i>cháhná</i> ; for love <i>barde ishq o mahabbat</i> .
limit <i>thíkáná</i> , <i>hadd f.</i> ;	loyalty <i>wafádári</i> , <i>khair-khwáhi</i> .
to be limited to <i>khatm honá (men)</i> .	luckily <i>khúsh-qismatí se</i> , <i>husn-ittifáq se</i> ;
lion <i>sher</i> .	bad luck <i>bad-iqbált</i> , <i>bad-qismatí</i> .
listen <i>sunná</i> .	lull, to <i>phusládná</i> .
literal <i>lugawí</i> .	lying and deceit <i>darog o dagá</i> .
little <i>chhotá</i> , <i>thorá</i> ; a little <i>zarra</i> , <i>thorá sd</i> , <i>thorá thorá</i> , <i>kuchh kuchh</i> .	
live, to <i>basar auqát karná</i> , <i>zíst karná</i> , <i>rahná</i> ; as long as I live <i>jite jí</i> .	

M.

made up <i>banáyá húá</i> .
magnanimity <i>'áit-him-matí</i> .
Mahomedan, Moslem, or Muslim, <i>musalmán</i> , <i>ahl-i-islám</i> .
maintenance (of treaty) <i>ífa</i> .
majesty, his or her <i>huzúr</i> .
make <i>banáná</i> , <i>karná</i> ;
make peace <i>suhl kar-lená</i> ;
make a noise <i>gul macháná</i> ;
make both ends meet <i>kifáyat karná</i> ;
make a clean sweep <i>safá chat karná</i> , <i>barábar karná</i> ;
make good a deficiency <i>kasr nikálná</i> .
man <i>ádmí</i> , <i>ádam-zád</i> , <i>mard</i> , <i>insán</i> ;
dead man <i>murda</i> ;
holy man <i>buzurg</i> , <i>kámil</i> , <i>jogí</i> , <i>gusá'in</i> ;
old man <i>pir-mard</i> , <i>bud-dhá</i> .
managed, to be <i>banná</i> , <i>ban-parná</i> ;
if I can manage it, <i>merá bas chale</i> , <i>ho-sake</i> , <i>bane to</i> .
management <i>intizám</i> , <i>tadbír</i> , <i>bandobast</i> .
manager, <i>munsarim</i> , <i>mohtamim</i> .
manifest, <i>roshan</i> , <i>ásh-kár</i> .
mankind <i>insán</i> .
manliness <i>shujá'at</i> , <i>mard-ádmíyat</i> , <i>jawán-mardi</i> , <i>mardánagi</i> .
many <i>bahut</i> , <i>bahut se</i> , <i>bahuterá</i> , <i>aksar</i> ;
many times <i>bárhá</i> .

mareh <i>rawána honá</i> , <i>kúch karná</i> .	messenger, <i>qásid</i> .	monkey <i>bandar</i> ; she monkey <i>bandri</i> .
mare <i>ghori, mádyán</i> .	method <i>tariqa</i> .	month <i>mahiná, máh</i> .
mariner <i>jaházi, jaház- wála, ahl-i-jaház</i> .	middle, midst <i>darmi- yán, bích, bích ká</i> .	monthly <i>máhwári</i> .
market <i>bázár, ganj</i> .	migration <i>naql-i-ma- kán</i> .	moon <i>chánd m</i> .
marriage <i>shádi</i> .	military <i>faujdárl, jangl,</i> <i>fauji</i> ; military class <i>fauji jamá'at</i> ; mili- tary devotion <i>jangl</i> <i>fidwiyat</i> .	morning <i>suh</i> or <i>subuh</i> f.; in the morning <i>savere</i> ; cool of morn- ing <i>khunuki</i> .
marry <i>shádi k., byáh</i> <i>k., shádi-byáh karná</i> ,	milk <i>dúdh</i> ; to be in milk <i>dúdh dená</i> .	morrow <i>kal, fardá</i> .
martyr <i>shahíd</i> .	mill, <i>chakki</i> .	morsel (of food) <i>laqma,</i> <i>nivála</i> .
mas-ter <i>málik, sáhib</i> ; master of the house <i>sáhib-khána</i> .	mind! <i>khábardár, zin- hár, dekho, dekh- raho</i> ; to come to a right state of mind <i>ráh-i-rást par áná</i> .	mortgage, to <i>girwi</i> <i>rakhná</i> .
match, to <i>milná</i> (int.).	mind (what is in the) <i>má-ft-zamír</i> .	mother <i>mán</i> ; mother- in-law <i>sás</i> ; being motherless <i>be-má- dár</i> .
mate (chess) <i>mát dená</i> .	mingling <i>áméziáh</i> .	motive <i>niyat, bá'is</i> .
materials of war <i>sá- mán-i-harb o zarb</i> .	minor <i>adná</i> .	mount, to, <i>sawár honá,</i> <i>charh-baitná, tr. sa- wár karaná</i> .
mathematics <i>riyázi</i> .	minute information <i>mufassal háil</i> .	mountain <i>pahár, koh</i> .
matter <i>amr, bát</i> , (sub- ject) <i>báb, bára</i> .	miracle, a <i>kamál</i> .	mountainous region <i>kohistán</i> .
Maulavi <i>maulavi</i> (Ma- homedan religious title).	misapprehension <i>galat- fehmi</i> .	mouth <i>munh</i> ; by word of mouth <i>zabán</i> .
mean <i>past-himmat</i> .	miserably <i>buri tarah se</i> .	move <i>chalná, hilná, tr.</i> <i>chalána, holána</i> .
means (of) <i>wasíla, pl.</i> <i>wasá'il</i> ; by means of <i>ba-zari'a</i> ; in acc. with means <i>haisiyat</i> <i>se</i> .	misfortune <i>kh rábi,</i> <i>sakhti, musibat, tang- háli</i> .	movement <i>harukat</i> .
meaning <i>matlab, man- shá, ma'ni</i> .	misled, to be <i>dhoká</i> <i>khána</i> .	much <i>bisýár, bahut</i> .
meanwhile <i>itnó men,</i> <i>is asná men</i> .	mistake <i>galat, sahv</i> f., <i>khatá</i> ; even by mistake <i>bhúlkar bhí</i> .	Munshi <i>munshi</i> (pro- fessional writer).
mechanical, <i>kal ká</i> .	mistaken <i>galat</i> .	murderer <i>qátil, khúni</i> ; (Thug) <i>phánstgar</i> .
meet <i>milná</i> (se), do <i>chár honá</i> (se).	mix, to, tr. <i>milá-dená</i> or <i>milána</i> .	murrain <i>wabá</i> .
meeting <i>jalsa</i> .	modesty <i>'iffat, hayá,</i> <i>parda</i> .	mutineer <i>bágl</i> .
melt, to <i>pighalná</i> .	molestation <i>taklíf</i> .	mutiny <i>gadr, bagáwat</i> .
mend, to <i>marammat</i> <i>karná</i> ; wanting mending <i>marammat- talab</i> .	moment <i>dam, lamha</i> ; in another moment <i>koi dam játa hai kí</i> .	mutual <i>hamdigar, ek</i> <i>dústre ká</i> .
mention <i>tazkira, zikr</i> .	Monday <i>plr</i> .	
mentioned <i>mazkúr</i> .	money <i>rúpaya, rúpaya- paisá</i> ; ready money <i>naqd</i> .	
merchant <i>sauddágar,</i> <i>tájer</i> .		
mercy <i>rahm, tarahhum</i> .		
mere <i>nirá</i> .		
mess <i>phánda, pech,</i> <i>hais-bais f</i> .		

N.

name *nám. ism*; in our
name *haminá nám*
leke, hamári taraf se.
name, to *kahná*; to be
named *kahlána*.

nation *qaum* f., foreign nation *gair qaum*.
 national *qaumī*, *ek qaum kā*.
 native *rahnewāld*; natives of India *ahl-i-hind*; native country *watan*.
 nature *tabī'at*.
 near *nazdik*, *qarīb*, *muttasil*.
 nearly *qarīb qarīb*, *qarīb thā ki*.
 necessary *zarūr*, *lāz'm*; necessities *zarūrī'āt*.
 neck *gardan* f.
 need *zarūrat*, *hājat*.
 needy *mohtāj*, *hājat-mand*.
 neglect *gaflat*, *be-parwā'i*, *be-ehiyāti*.
 neglect, to *be-khabar honā*, *gāfil honā*, *khabar na lenā*.
 neighbour *hamsūya*.
 neighbourhood (environs) *gird-nawāh* f., *qurb-jawār*.
 nephew *bhatijā*, *bhānjā*.
 never *kabhi nahin*, *hargiz nahin*; never mind *kuchh parwā nahin*.
 new *jadid*, *nayā*; (rare) *anokhā*.
 next *aglā*, *ab kā*.
 nice 'unaa, *dil-pasand*, *dil-kushā*, *pasandīda*; how nice! *kyā khūb*.
 nicely *maza men*.
 night *rāt* f.; night and day *rāt din*; so late at night *itnī rāt gae*; to-night *āj rāt*. ●
 nine *nau*.
 nineteen *unīs*.
 no, not *nah*, *nahin*; do not *mat*; no one *ko'i nahin*; no matter how. etc., see 175.

nonsense *pūchbāfi*.
 noon *do pahar* f.
 noose *phānd*; with a noose (rope) *phānd-wāla*.
 north *uttar*, *shimāl*; to the north *uttar men*.
 northern *shimālī*; northern western *magrabī* o *shimālī*.
 nose *nāk* f.
 nothing *kuchh nahin*.
 notify, to *itilā' denā*, *muttali' karnā*.
 notwithstanding that *bā-wujūdeki*.
 number *ta'dād*. F. II. like *takrār*.
 numbness *sansanī*.
 numerous *kastīru* f-*ta'dād*.
 nylghau *nīlgāo*.

O.

object *chiz* f., *matlab*, *garz* f., *murād* f.
 object v. *e'tirāz k*.
 objection *e'tirāz* f.
 obligations of duty *la-wāzim*.
 oblivion *farāmoshī*.
 observance *ta'mil*.
 observe *dekhnā*, *mu'ā-haza karnā*, *ta'mil karnā*.
 obstacle *muzāhim*; obstacle to progress *māni'u 'l-mohimm*.
 obtain *pānā*, *hāsil k*.
 obtainable *dastyāb*, *muyassar*.
 occasion *martaba*; *qābā* m., *mauqa'*.
 occupation *mashgala*.
 occupy, to *jū-basnā*; occupied in *masrūf*, *mashjūl*.

occur *honā*, *wāqi' honā*, *wuqu' men āni*, *kisī ke khayāl men ānā*, *sūjhānā*.
 ocean *samundar*, *bahr*.
 offence *qusūr*.
 offend (to be unpleas-
 sant to) *pasand na ānā*.
 offer, to *dene lagnī*, *denā*.
 off-hand *sar-i-dast*; in off-hand manner *be-takalluf hokar*.
 office *serishta*, 'ohda; (place) *daftar*; (duty) *mansab*.
 office-people *daftar-log*, 'omalā, or 'amlā.
 officer of government *mansabdār*, 'ohda-dār; superior officers *hukkām-i-bālā-dast*.
 oftentimes *aksar auqāt*.
 old *purāna*, *sābiq*, *qadīm*; old age *bur-hāpā*.
 ominous (in sense of outward indication) *ūparī*.
 omit (in writing) *qalam-andāz karnā*.
 once *ek daf'a*, *ek mar-taba*; at once *jald*, *faurān*, *jhat*, *jhatpat*, *daf'atan*, *bāt ki bāt men*, *yakāyak*.
 one *ek*; one or other *ek na ek*; one by one *ek ek karkē*; one another *ek dusrā*.
 only *sirf*, *faqat*, *khālī*.
 ooze *niklā ānā*.
 open, to, int. *khulnā*.
 operation *kār-rawā'i*.
 opinion *dānist* f., *rāe* f.; in my opinion *mere nazdik*.
 opponent *mukhālif*.
 opportunity *mauqa'*;

- to think it a good opportunity *ganimat samajhū*; as opportunity offers *waqt pare par*.
- oppose, to *muqábalá karná, khiláif karná, mukhálif honá*.
- opposition *mukhálafat*.
- oppress, to *zulm karná, sitáná*.
- oppressed *mazlúm, dabá hūá*.
- or *yá, nahin to*.
- order *hukm, tartīb*; in order *tartīb se*; in order to *tá, tákt, kí tá, is garz se ... kí, etc.*; under the orders of *zer hukm (ke), má teht*; good order *khúsh-nazmí, husn-intizám*; lower order *adná darja*.
- orderly *ardalí*.
- organization *bando-bast, intizám*.
- ornaments *zewar*.
- orphanage (state of) *yatimí*.
- Ordn *awadh*.
- outbreak *fasád, dangá fasád, balwá*.
- over *úpar, bálá*.
- overland *khushkí kiráh*.
- overlook, to *darguzar karná*.
- owing to *ba-sabab*.
- ox *gáo*; slaughter of oxen *gáo-kushí*.
- P.
- pace *chál f*.
- pacification *amn o amán*.
- pain *dard*; 'on pain of' may be occasionally rendered by the use of *warná*.
- pair (of horses) *jurá*.
- pale of forgiveness *ehátá-i-tarahhum*.
- Pandit *pandit* (Hindú religious title).
- panegyrist *madh-khwán*; warmest panegyrist *kháss madh-khwán*.
- panic *sahm*; panic-stricken *chhakke-chhút* (metaphor from dice).
- Panjab *panjáb* (five waters).
- paper *kágaz*.
- Paradise *jannat*.
- paralysed, to be *háth pá'on phúl-jáná*.
- parda *parda* (custom of veiling and excluding women).
- pardon 'afw, *darguzar, bakhshish, magfirat*.
- pardon, v. *darguzar karná* or *farmánd, bakhshná*; to get pardoned *mo'áf karná*.
- parents *mábáp*.
- part *kissa*; act a prominent part *pesh-dustí karná*.
- partaker *sharik*; partakers in murder *shuraká-e-qatl*.
- particularly *khasúsán, kháskar*.
- partnership *shirkat*.
- party *farq, fariq*; opposite party *fariq-i-mukhálif*; make a party among *sázi-shen karná*.
- pass (large) *dara*; (small) *ghatí*.
- pass, v. *guzarná*; pass (a law) *jarí karná, waz' karná*.
- pass to (of time), *katná* intr. *katná tr*.
- passage *guzár*.
- passport *chúlin*.
- past tense *sigá-i-mázi, mázi*.
- path (track) *pag-dandí*.
- pathless *be-ráh*.
- patience *sabr, tahammul*.
- patient *burdbárána*.
- patient (noun) *mariz, bimár*.
- patrol, or parade, *gasht karná*.
- pauper *khálí háth, muf-lis*.
- pavilion *bárahdarí*.
- pay *tankhwáh f*.
- pay, v. *adá karná*; pay up *chukáná, chuká-dená*.
- peace and harmony *amn-chain*.
- peaceful industry *sá-ná'e-i-sulh* (lit. arts of peace).
- peacefully *sulh o sadíd men* (lit. in peace and rectitude).
- pearl *molí m*.
- peep in *jhánkná*.
- pez (of tent) *mekh f., khontí*.
- people *loj, ra'newále, báshinda, pl. báshindagin, khálá'iq*.
- perch, to *baithná*.
- perform, to *anjám dená, adá karná*.
- perhaps *sháyad*.
- peril (critical circumstances) *hádisa*.
- period 'arsa, *zamána, waqt*.
- permission *parwánagi, ijázat*.
- permit *gawárá karná, ijázat dená*.

perpendicular <i>khará</i> .	plight <i>yeh hál dekh-kar</i> .	precursor <i>agwán, pesh-rau</i> .
perplexed to be <i>hairán honá, hairat men honá, hais-bais men honá</i> .	plod wearily behind <i>páon páon ghasittá húa chalná</i> .	prefer, to <i>muqaddam samajhná</i> .
person <i>ádmí, shakhs</i> ; in person <i>bi-zát-i-kháss, bi-zátiki, bi-zát-i-khá</i> ; some persons <i>ba'z, ba'z log</i> .	pluck, to (fruit) <i>torná</i> .	pregnant <i>gábhin</i> .
petition <i>'arzí, 'arz-dásht f. du'á, istid'á</i> .	plunder, to <i>lút-lená</i> .	prejudice <i>ta'assub</i> .
picked <i>chúná húa</i> .	plundering <i>lúterá</i> adj. and n.	preparation <i>tayyári</i> .
piece <i>tukrá</i> ; piece of cruelty <i>zulm</i> ; in pieces <i>purze purze</i> ; to be dashed in pieces <i>chikná chúr ho-jáná</i> .	poisonous <i>zahr-álúda</i> .	prepare to be off, to <i>chalne lagná</i> .
pig <i>sú'ar</i> .	pole (of a tent) <i>chobá</i> .	present, <i>hál, házir, maujúd</i> ; of the present day <i>hál ká</i> ; at present <i>filhál, bilfe'l</i> .
pitch (tent) <i>khará karná</i> ; to be pitched <i>nasab honá</i> .	police <i>polís, ahábi'an-i-polís</i> .	present, to <i>pesh karná, nazr guzránná</i> ; present oneself <i>házir honá</i> .
pity <i>tars</i> .	policeman <i>thána-wálá</i> .	presents <i>tohfa-tahâif</i> ; 'by these presents' <i>is qirtás ke rá se</i> .
philosophy <i>'ilm-i-hikmat, hikmat</i> .	police-officer <i>thánadár</i> .	preserve, to <i>mahfúz rakhná</i> .
physiognomist <i>qiyáfa-shinás</i> .	pomp and luxury <i>karr o farr</i> .	preserved <i>mahfúz</i> .
physiognomy <i>qiyáfa</i> .	pony <i>tattá</i> .	presidency <i>hátá (ehátá)</i>
place <i>jagáh f., mukán já f.</i> ; (halting place) <i>maqám, manzil f.</i>	poor <i>garib, be-chára, muflis, mohtáj</i> .	pressed hard (driven to bay) <i>hárná</i> .
place, v. <i>rakhna, rakh-dená</i> ; take place <i>wuqú' men aná</i> .	popular (customary) <i>ma'múll</i> .	pressure (external) <i>báhar ká dabáo</i> .
plain <i>maidán</i> .	population, <i>ábádí</i> .	pretext <i>bahána</i> .
plain <i>záhir, áshkár</i> ; (simple) <i>be-sákhata</i> ; plain fact <i>sáf bát</i> .	porridge <i>ghúngniyán pl.</i>	prevail, to <i>riwáj honá, murawwaj honá</i> .
plaintiff <i>mudda'í</i> .	portion <i>hissa</i> .	prevent, to <i>rok-rakhná</i> .
plan <i>tajwíz, tadbir</i> .	possession <i>qabza</i> .	prevention <i>insidád</i> .
plant, to <i>nasab karná</i> .	possible <i>mumkin</i> ; if possible <i>hosake, bane to</i> .	prey <i>shikár</i> .
plates and dishes (crockery) <i>bartan</i> .	pot <i>lotá</i> .	price <i>qimat, mol, dím</i> .
please <i>pasand úná (ko), khúsh karná</i> .	power <i>iqtidár, ikhti-yár, qábu, qabzá, bas</i> ; to have power <i>bas chalná</i> .	pride <i>nakhwat</i> .
pleased <i>khúsh</i> .	practice (as opposed to theory) <i>'amal; (habit) 'adat, dastúr</i> .	prince <i>wáli, ra'is, sháhzáda</i> .
pleasant <i>pasandída</i> .	practised, to be <i>há</i> <i>karná</i> .	principal party <i>asal jamá'at</i> .
pleasure (will) <i>marzi</i>	pray, to <i>du'á mángná</i> .	printing (type) <i>chhapá</i> ; (press) <i>chhápá-kháná, matba'</i> .
plight <i>hádira</i> ; in this	prayer <i>du'á, namáz f.</i>	prisoner <i>qaidí</i> ; to be taken prisoner <i>qaid ho-jáná</i> .
	prayer-mat (or carpet) <i>jáe-namáz f.</i>	privilege (leave) <i>rúkh-sat-r'áyatí</i> .
	precincts of village <i>bastion ki ábádi</i> .	prize, to <i>qadr karná</i> .
	preconcerted <i>ba-itti-fáq-i-hamdigar</i> .	

proceed *chalná*; 'proceed through a place' may often be translated by *honá*.
 proceedings '*amal-dar-ánad, kár-rawá't*.
 proclamation *maná'di* (by voice), *ishtekhár* (by writing).
 profess, to *izhár karná*.
 profession *pesha*.
 proficiency *mahárat, iste'dád f*.
 proficient, to be *mahárat rakhná*.
 profit *naf'*, *fú'ida*.
manfa'at.
 prohibition *mumána'at*.
 promise *wa'da*.
 promise, to *wa'da karná*.
 promotion *taraqqí*.
 prompt *ta'lim dená, batáná, battláná*.
 property *mál*; (special) *khássiyyat*; having property *máldár*; landed property *zamíndá'í*.
 propitiatory offerings and sacrifices *nichháwar aur balidán*.
 proprietor *málik*.
 prospect, to be in *dar-pesh honá*.
 prospectus *ishtekhár*.
 prosper, to *kist bát men nafa' honá (ko)*.
 prosperity *behtari, iqbal, iqháimandi, sa'ádat, faróghbáli*.
 protection *himáyyat, muháfazat, hífázat*.
 proud *magrúr*.
 proved *sábit*.
 provide *mohaiyá karná*.
 provinces *mamálik* pl. of *mamlakat, subaját* pl. of *súba*; North West Provinces *ma-*

málik magrabí o shi-máll.
 provision *ba-ham rast*.
 prudence *peshbintí, pesh-bandi*.
 public, the *kháss o 'ámm, junhár-i-anám*.
 publish, to *járt kardená*.
 published, to be *mush-tahar honá* or *kiyá jándá*.
 punishment *sazá, sazáyábi, suyásat, sarkobi*.
 purpose *iráda, niyyat, qasd*; to no purpose *ná-haqq*; answer the purpose *káfi honá*.
 pursue, to *ta'aqqub* or *ta'áqub karná*.
 put *rakhná*; put the hand to *háth dálná*; to put a spoke in wheel of *harj dálná, khalal dálná, pah'e men ot ará-d ná*.
 put down *dabáná, fero karná band kar-dená*; to be put down, *mauqúf honá, níst o ná-bú'd ho-jándá*.
 put off *mauqúf rakhná*.
 put up *qiyám karná*.

Q.

quality *sifat, khássiyyat*; qualities *ausúf* pl. of *wazf*; noble qualities *sharáfat*.
 quarrel or quarrelling *jhaqrá, lará't*.
 quarrel, to *larná*.
 quarter *páo, chahárum*, (of town) *mahalla*.
 quarterly *seh-máhiwár* (lit. three monthly).

queen *malíka, malíka mo'azzama*.
 queen (chess) *farzin*:
 question *sá'dl*.
 quick of resource *phur-tílá, tez, tez-fehm, zahín, zú'd-fehm, hoshyár*.
 quiet *garíb*.
 quieting, n. *taskín*.
 quietly *chupke, áhista*.
 quite *bilkull, mutlaqan, mutlaq, mahz*.
 quote *kahná, bayán k*.

R.

race, *qaum f*.
 race along, to *daurá áná*.
 rage, to *tezt karná*.
 rail *rel, rel-gári*.
 railway travelling *rel par sowar honá, rel ká safar*.
 rain *pánt m., menh, bá-rish*.
 rain, to *barasná*.
 rainy season *barsát f*.
 range (of hills) *silsila*,
 rank *rutba, darja*:
 rank of a common soldier *rutba-i-piyá-dagi*.
 rare *kamyáb, nádir, anokhi*.
 rascal *makkár, bad-zát, bad-ma'ásh*.
 ration *rátib*.
 ravine *náld*.
 reach *pahúnchná*.
 read *parhná*; read aloud *pukárke parhná*.
 ready *tayyár, házir, mohayyá, maujúd, ámadá*; ready at answering *házir-jawáb*.

real <i>asli</i>	regiment (of foot) <i>pal-tan</i> f.; (of cavalry) <i>risála</i> .	<i>zabáni</i> <i>krifíyat</i> ; (rumour) <i>afwáh</i> , f.; false reports <i>jhúth múth afwáhen</i> .
realised, to be 'amal <i>men áná, honá, ho-jáná</i> .	regret, to <i>pachhtáná</i> .	represent, to 'arz <i>karná</i> .
really <i>haqíqat men</i> .	regular <i>bá-zábíta</i> .	repression <i>sarkobí</i> .
rear <i>pálná</i> .	rein <i>bág</i> , f.; leading-rein <i>bág-dorí</i> .	reprimand <i>chashm-numá'i</i> .
reason <i>sabab, wajh</i> f., <i>bá'is</i> ; without reason <i>ná haqq</i> ; for divers weighty reasons <i>ba-wujúh-i-kámila</i> .	reject, to <i>nafrat karná</i> .	reputed <i>mashhúr</i> .
reason, to <i>hujjat karná</i> .	rejoicing, matter of <i>khúshí kí bát</i> .	request <i>darkhwást</i> f., <i>íltimás</i> .
rebel <i>bági, muhsid</i> .	rejoicings <i>jashn</i> .	rescinded, to be <i>man-súkh honá</i> .
rebellion, open <i>bagá-wat-i-fúsh</i> .	relation <i>rishtadár</i> .	rescue, to <i>chhuráná, chhurá-dená</i> .
rebuff, decided <i>sáf ja-wáb</i> .	relation, relationship <i>nisbat, rishta-nátá, ta'alluq</i> .	reside <i>rahná, tashrif rakhná</i> .
receive <i>lená, qabúl k., milná</i> (ko).	relations <i>aqárib</i> .	residence <i>búd o báh</i> , f.; length of residence <i>muddat-i-qiyám</i> .
reception <i>istiqbál</i> .	reliance 'etibár; firm reliance <i>yaqín-i-kúlli</i> .	resolve (forcibly) <i>irá-da-i-musammam kar-lená</i> .
reckon <i>ginná, hisáb k.</i>	religion <i>mazhab</i> .	resource <i>súrat, tadbír</i> .
recognise, to <i>pahchán-ná, pahchán-lená</i> .	religious <i>mazhabí</i> ; religious mendicant <i>faqír, jogí</i> .	respect 'izzat, <i>adab, líháiz</i> ; with respect <i>bá-adab</i> ; with respect to <i>ba-nisbat</i> ; in all respects <i>ba-ha na-wujúh</i> .
reconciliation <i>safá'i</i> .	remain <i>rahná</i> ; to remain the same <i>ba-dastúr baná-rahná</i> ; remain at post <i>ta'nát rahná</i> ; remain subject to <i>mutí' rah-ná</i> .	respectfully <i>adab se</i> .
recourse to arms <i>hath-yár utháná</i> .	remedy <i>tadbír</i> .	restore, to <i>wápas karná</i> .
recovery <i>ifáqa</i> .	remember, to <i>yád rakh-ná</i> or <i>karná</i> ; to be remembered <i>yád-honá</i> , or <i>yád-áná, yád-párná</i> .	result <i>natíja</i> .
recruit <i>áram páná</i> .	remembrance <i>yádgárl</i> .	retail dealing <i>khurda-faroshí</i> .
recruit, to (military) <i>bhartí kar-lená</i> .	remove, to <i>hatáná, le-jáná</i> .	retainer <i>mulázim</i> .
reduction (conquest) <i>taskhír</i> .	removed, to be <i>daf' honá</i> .	retire <i>hatná</i> .
refer, to <i>mansúba kar-ná, haválu dená</i> .	rent <i>kiráya</i> ; to pay no rent at all <i>kiráya kí ek kaurí na dená</i> .	retrace one's steps, to <i>ulte pá'on phirná</i> .
reflect, to <i>sochná, gaur karná</i> .	repair, to put in <i>ma-rammát kar-rakhná</i> .	retreat <i>bhígná, hatná</i> .
reform, <i>isláh</i> f., <i>tahzib</i> .	repent, to <i>tauba karná</i> .	retribution <i>tadárúk</i> .
refuge, to take <i>panáh lená, panáhgír honá</i> .	report <i>kaifíyat</i> ; written report <i>tahrírí kaifíyat</i> ; verbal report	return <i>phirná, phir áná, lautná, wápas jáná</i> ; return to the path of duty <i>rábaráh hojána</i> .
refund (cost of outlay) <i>qímat</i> .		return-hire <i>phí'tá</i> .
refusal (flat) <i>sáf ja-wáb</i> .		revenue <i>málgúzírí, máhásil</i> pl. of <i>muhsúl</i> ; revenue settlement <i>bandobást</i> .
refuse <i>inkár karná</i> .		
refute <i>tardíd karná</i> .		
regard with attachment 'aziz <i>rakhná</i> ; in regard to <i>ba-nisbat, nazar bar án</i> .		
regent <i>khadiv</i> .		

reverence, to *mānnā*.
 revolutions *angilābāt*.
 reward *silā*; best reward *pūrā silā*; reward (in heaven) *sawāb*.
 rich *daulatmand*, *māldār*.
 ride, to *sawār honā*.
 riding *sawārī*.
 right *haqq* pl. *huqūq*, *mansab*; (in good order) *thik*, *durust*, *ba-hal*; (proper) *rawā*, *thik*, *rāst*; by right of *ba-mūjīb*.
 righteousness *bhalā'i*, *rāstī*.
 ring *angūth*.
 ripe *pakkā*, *lāl lāl*.
 rise *ūthnā*; (moon) *khet karnā*, *nikalnā*.
 rise up, to *uth kharā honā*.
 risk, or risky affair *ōkhim* f., *jokhon* f.; (responsibility) *zimmadārī*.
 rival *harif*.
 river *daryā* m., *nadī*.
 river-marches *daryā kī tarā'i*.
 road *sarak* f., *rāsta*.
 roar or squeak out *chīn bolnā*.
 robber (highwayman) *rahzan*.
 roll down, to *dhalkādenā*, *lurhkānā*.
 romantic *fasāna-āmez*.
 root *jar* f.
 rope, skein or ring of *āntī*, *rassī kī āntī*.
 rough-rider *chābuk-sawār* (lit. whip-horseman).
 round (circuit) *pher*.
 round *gol*, *ba-shakl-i-kura* (globe-shaped).
 round, adv. *gird*; to

turn round *ghumnā*, *mur-ānā*.
 route *rāsta*; maritime route *sumundar kī rāsta*; direct route *sidhā rāsta*.
 routed, to be *shikast khānā*.
 rub *malnā*; to have rubbed down (of a horse) *malwānā*.
 rubbish (trash) *khurā-fāt* f., *radīlī*.
 rude *jaugali*.
 rule *qā'ida* pl. *qawā'id*; rules 'aqā'id pl. of 'aqīda; rules of honour *qawā'id-i-izzat-parwarī*; (government) *hukūmat*.
 ruler *hākīm*.
 ruling *farmān-rawā*.
 rumour *afwāh* f. (Ar. pl. of *fūh* 'mouth').
 run *daurnā*.
 rush *lapaknā*; rush in, to *ghusnā*.

salutation *salām*, *sāhib-salimat*.
 salute, to *sāhib-salimat karnā*.
 sanctioned *manzūr*.
 sand *ret*, f.
 sandy, *registānt*.
 Satan *shaitān*.
 satisfaction *itminān*.
 satisfied *rāzī*, *ser*, *ser-chasm*, *khūsh*.
 Saturday *sanīchar*.
 saucy *shokh*.
 save, to *bachānā*, *najāt denā*.
 say, to *kahnā*, *kah-denā*; so to say *gayā*; that is to say *ya'ni*.
 scarcity of supplies *qillat-i-rasud*.
 scare away *hushkārnnā*; scared, to be *ghabrānā*; to be scared at *panāh māngnā* (lit. ask refuge from).
 scattered *chīn bhinn hokar*.
 school *maktab*, *madrasa*.
 scorch, to *jhulas-denā*.
 score *kori*; 'a good score,' *pūre ba'is*, the full twenty-two, ref. to number of Imperial provinces—(proverbial).
 scratch at *kurednā*.
 scream out, to *chilānā*.
 screech, to *chikhnā*.
 scrupulously *ba-kamāl ehtiyāt*.
 search *just-jū*, *talāshī*; to search *talāsh karnā*, *dhūnhnā*.
 second *dūsrā*.
 secret *chhipā hūā*, *poshida*.
 secured, to be (attained) *pa'dā honā*.
 security *hifāzat*, *be-khatrī*.

S.

sacred *muqaddas*.
 sacrifice, to *halāl karnā*, *zabh k.*, *qurbān k.*, *khudā kī rah men d.nā*; to be sacrificed, *halāl honā*, etc.
 safe and sound *sahlh-salāmat*.
 safety *hifāzat*.
 sagacity *firasāt*.
 said (aforesaid) *maz-kūr*, *mausūf*.
 sail *pāl*.
 sail, to *jahāz chalānī* (navigate).
 sailor *jahāzī*.
 saint *kāmil*.

security (bail) <i>amánat</i> .	shade <i>sáya</i> .	<i>dikhá'l dená</i> ; out of
seduce, to <i>wargalánná</i> .	shake, to <i>kilánná</i> .	sight <i>nazar se gá'ib</i> .
seem to be <i>ma'lúm honá</i> .	shame (sense of) <i>gai-rat, shurm</i> .	sign (gram.) ' <i>aláma</i> '.
seize, to <i>zabt kar-lená</i> , <i>chhín-lená</i> ; seize	shameless <i>be-hayá</i> .	sign, to <i>dastkhatt kar-ná</i> ;
upon <i>lipat-jánná</i> .	shape <i>shakl f., sárat</i> .	signed, to be
select <i>chúnná</i> , <i>muntakhab karná</i> , <i>intikháb karná</i> .	share <i>hissa</i> ; to give	<i>dastkhatt honá</i> .
selected <i>muntakhab</i> .	a share in (work)	signal <i>ishára</i> .
sell <i>farokht k., bechná</i> , <i>bech-dánná</i> , <i>bai k.</i>	<i>dakhl dená</i> .	signature <i>dast-khatt</i> .
send <i>bhejnná</i> ; send for	shareholder <i>hissadár</i> .	silence <i>khámoshi</i> .
<i>mangá - bhejnná</i> ; send	sheep <i>bherí</i> .	silence, v. <i>chup karó-ná</i> .
word <i>kahlá-bhejnná</i> .	shine <i>chhitaknná, tábán rahná</i> .	silent <i>chup-cháp, khámosh</i> .
sentence <i>faisala</i> .	shining <i>tábán</i> .	silken <i>resham ká</i> .
separate <i>alag, alag alag</i> , <i>judá, judá judá, alag thalag</i> .	ship <i>jaház</i> .	silver <i>chándí</i> .
ser of 2 lbs. <i>ser</i> .	shoe <i>júttí</i> .	simoon <i>bád-i-samúm</i> .
servant <i>naukar</i> ; ser-	shoe, to (a horse) <i>na'l-bandí karná</i> ;	simple <i>be-sákhtu</i> .
vants (collectively)	to have	simplicity <i>sádaqí, sáda dilí, be-sákhtagí</i> .
<i>naukar chákar, khádim, mulázim</i> .	shod <i>na'lbandí kar-wánná</i> .	simultaneously <i>ma'an</i> .
service <i>khidmat, naukari, mulázimat</i> ;	shoe-maker <i>mochí</i> .	sin <i>gunáh</i> .
take service <i>nauká'í kárna</i> ;	shoot <i>bandúq márná</i> .	sine <i>quá non shart f</i> .
with inten-	shooting, to go	single <i>ek</i> .
tion to take service	<i>shikár khelná</i> .	singular <i>nirálá</i> .
<i>ba-jihat-i-mulázimat</i> .	shop <i>dukán f</i> .	sink, to <i>duboná</i> ; int.
service (good) <i>hairs-hwáhi</i> .	shore <i>kinára</i> .	<i>dúbná</i> .
set free, to <i>chhutkára dená</i> .	shoreless <i>be-kindr</i> .	sinner <i>gunahgár</i> .
set on foot, to <i>bar-pá kar-dená</i> .	short, in <i>garz, alqissa</i> ;	sire <i>báp</i> .
set upon, to <i>bithánná</i> (make sit).	<i>qissa mukhtasar, qissa kotáh, bas</i> .	sit <i>baithná</i> ;
settle (on course of action) <i>saláh karná</i> ;	shout <i>chillánná, pukárná, áwáz dená</i> .	(of a coun-
(colonise) <i>dbád karná</i> .	show, to <i>batánná, batá-dená</i> .	cil) <i>ijlás farmánná</i> .
seventieth <i>sattarwán</i> .	show, to keep for	situated <i>wáqí'</i> .
several <i>ká'í ek, kitno ek, chand</i> .	<i>ko-tal rakhná</i> .	skill <i>hunar</i> ;
severe <i>balá ká</i> .	shrine <i>mazár</i> .	military
severity (e.g. of heat) <i>shiddat</i> .	shudder, to <i>phurahrí lená</i> .	skill <i>jang-áwarí</i> .
sex <i>jinsiyat</i>	shut up, to <i>band kar-d-ná</i> .	slavery <i>golámi</i> .
	sick man <i>binár, mariz</i> .	sleep <i>khwáb, sotá</i> .
	side <i>taraf f, jánib f</i> ,	sleep, to <i>soná</i> ;
	on all sides <i>cháron taraf</i> ;	to go
	both sides	<i>so-rahnná</i> .
	(Ar. dual) <i>tara-fain</i> .	slide, to <i>khisalná</i> .
	sigh, to <i>áh karná</i> .	slight (simple) <i>qallí</i> .
	sight, to come in	slightest, in such
	<i>nazar ánná, nazar parná,</i>	phrases as the
		slightest cause, mis-
		take, etc. <i>khák bhí, zarra bhí, kuchh bhí</i> .
		slink off, to <i>dabaknná</i> .
		slip, to <i>lagzish khánná, khisalná</i> .
		slot <i>hustí</i> .
		slowly <i>qadam qadam</i> .

Slowpace, Mr. <i>miyán sust-qadam.</i>	spirit <i>jī m., himmat</i> ; high spirit 'āli himmati.	steamboat <i>dhuwān-kash.</i>
sluggish <i>bhaddā.</i>	split, to <i>chīrnā.</i>	stem (tree) <i>darakht.</i>
small <i>chhotā, khurda</i> ; small and great <i>chhote bare.</i>	spoil, to <i>figārnā</i> ; despoil <i>lūtnā.</i>	stench <i>gandagī.</i>
small-pox <i>chīchak f.</i>	spot <i>dāg</i> ; ventral spot <i>sadr maqām.</i>	step <i>qadam.</i>
snake <i>sānp.</i>	spread, intr. <i>phailnā</i> ; tr. <i>bichhānā, phailānā</i> ; (reports) <i>urānā</i> ; to be spread (of news) <i>zabānzad honā.</i>	stimulate, to <i>taraqqi karnā.</i>
social advancement <i>husn-akhlāq kī tarāqqī.</i>	spring, to <i>lapaknā.</i>	stir, to, intr. <i>hīlnā.</i>
society <i>sohbat</i> ; affairs of society <i>qaumt-mo'āmalut.</i>	spring <i>bahār f., mau-sim-i-bahār.</i>	stone, rock <i>patthar.</i>
solace <i>tashaffī, tasallī-i-khātir.</i>	spring harvest <i>rabī f.</i>	stoop, to <i>sir jhuknā.</i>
soldier <i>sipāhī.</i>	spy <i>jāsūs.</i>	stop, to, tr. <i>band karnā, mauqūf k., zabt k., roknd.</i>
soldiery <i>sipāh.</i>	squandered <i>barbād.</i>	story <i>qissa, kahāni, dāstān f.</i>
soliloquise <i>dil men bā-ten karnā.</i>	stability <i>istehkām.</i>	straight <i>mustaqīm</i> ; (in a direct line) <i>sidhā.</i>
some (pl.) <i>ba'z.</i>	stable <i>istabal.</i>	strangle, to <i>phānsī denā.</i>
someone <i>ko'ī.</i>	stage (halt) <i>manzil f.</i>	stratagem <i>dhab.</i>
something <i>kuchh.</i>	stain <i>dāg.</i>	straw <i>bichhālī.</i>
somewhere <i>kahin</i> ; somewhere or other <i>kahin na kahin.</i>	standard <i>jhandā, ni-shān.</i>	stream <i>nadī, daryā.</i>
son <i>betā, aulād, far-zand.</i>	standing <i>kharā.</i>	street <i>gali, kūcha.</i>
songs <i>gīt bhajan.</i>	star <i>sitārā.</i>	strength <i>mazbūtī, zor-istehkām</i> ; (of go-vernment) <i>iqtidār</i> ; attain strength <i>afsān honā.</i>
soon <i>jald, thōri der men.</i>	stare <i>tāknā.</i>	strengthening <i>mazbūtī</i> (fortifying).
sporific <i>khwābāwar.</i>	start, to <i>rawāna honā, chalā-jānā, chal denā</i> ; to be started (set on foot) <i>jārt honā, barpā honā</i> ; at starting <i>chalte waqt.</i>	stretch out <i>darāz karnā.</i>
sordid <i>khasis.</i>	starving <i>bhūkhā, bhūk se be-tāb hokar, bhukon mārā, kāl kāl mārā.</i>	strike <i>mārnā</i> ; int. (clock) <i>bajnd, causal bajānā.</i>
soul <i>rūh f., nafs</i> ; (human being) <i>ādām-zād.</i>	state <i>riyāsat</i> ; (condition) <i>hāl, hālat, ah-wāl.</i>	striking mark, 'alāmat-i-'atāniya ; to be on the stroke of (clock), <i>bajā chāhnā.</i>
south <i>janūb.</i>	station, to <i>ta'īndāt karnā, lagānā.</i>	stroll, to <i>chihal qadamī karnā.</i>
southern <i>janūbt.</i>	statement <i>bayān, kai-fiyat.</i>	strong <i>zabardast, zor-āwar</i> ; very strong, or so strong as to be unlimited <i>be-hadd</i> ; to be too strong for <i>gālīb honā (par).</i>
span <i>bālisht f.</i>	staunch, to be <i>tas-fīya honā.</i>	stuff in, to <i>thongnd.</i>
speak <i>bolnā</i> ; to speak of <i>nām lenā, zikr karnā</i> ; so to speak <i>goyā.</i>	steal, to <i>chorī karnā</i> ; to be stolen <i>chorī honā.</i>	stuffed, to be <i>bharnā.</i>
special <i>khāss.</i>		sturdy <i>hattā-bakkā.</i>
specially <i>khāskar.</i>		
specimen <i>namūna.</i>		
spectacle <i>tamūshā.</i>		
speed <i>raftār f.</i>		
spend <i>sarf k., kharch k.</i> ; to spend time at a place <i>jā-bāitnā.</i>		

style 'ebárat.	support, to <i>samihál-</i>	to talk as much as a
subject <i>mallab</i> , pl.	<i>lená</i> .	man pleases <i>lák</i>
<i>matálib</i> ; <i>ra'iyat</i> , pl.	suppose, (assume)	<i>kahná</i> .
<i>ra'iyá</i> f.	<i>jánná</i> , <i>mánná</i> , <i>farz</i>	tear, to <i>phárná</i> ; tear in
subject to <i>ba-ri'ayat</i>	<i>kárná</i> .	pieces <i>phár dálná</i> ;
(<i>ke</i>), <i>taht-i-hukúmat</i> ;	supposition <i>farz</i> .	tear up <i>ukhárná</i> ;
subject to the equi-	surplus revenue <i>ba-</i>	tear off <i>bhágúná</i> ; tear
table demands of the	<i>chat</i> , f.	about <i>bhágá bhágá</i>
state <i>ba-shart adá</i>	surprising <i>ta'ajjub kí</i>	<i>phirná</i> .
<i>karne mutálaba-i-sar-</i>	<i>bát</i> .	tears <i>ánsú</i> ; to shed
<i>kári ke</i> .	surrender oneself, to	copious tears <i>áth áth</i>
submit <i>sir dharná</i> , <i>sir</i>	<i>apne ta'in hawála</i>	<i>ánsú roná</i> , <i>be-taháshá</i>
<i>jhukáná</i> ; submit to	<i>kárná</i> .	<i>roná</i> .
authority <i>farmán-</i>	surround, to <i>gherná</i> ;	telegraph office, <i>tár-</i>
<i>bardári kárná</i> .	to be surrounded	<i>ghar</i> .
subsist, to <i>jári rahná</i> .	<i>ghirná</i> , <i>ghir-jáná</i> .	tell <i>kahná</i> , 'arz- <i>kárná</i> .
success <i>kárbarári</i> ,	survey <i>paimáish</i> .	temper <i>mizáj</i> ; bad-
<i>kámyábi</i> , <i>iqbál</i> .	suspected of <i>muttahim</i> .	tempered <i>bad-mizáj</i> .
success, in quick	suspend, to <i>mauqúf k.</i>	temperament <i>tabi'at</i> ;
<i>ápar tale</i> .	<i>band kárná</i> , <i>mu'attal</i>	natural temperament
successor <i>já-nishín</i> .	<i>rakhná</i> .	<i>zátí tabi'at</i> .
such <i>aisá</i> .	suspicion <i>gumán</i> ; strong	tempest <i>tífán</i> .
suddenly <i>nágáh</i> , <i>ekáek</i>	suspicion <i>gumán-i-</i>	ten <i>das</i> ; ten miles off
<i>daf'atan</i> , <i>bát kí bát</i>	<i>gálib</i> .	<i>das míl ke jásila par</i> .
<i>men</i> ; (comparatively)	swear, to <i>qasam kháná</i> .	tenant <i>kiráya-dár</i> .
<i>thore dinon men</i> .	sweat <i>pasíná</i> .	tender-hearted, <i>narm-</i>
suffer inconvenience, to	swell, to <i>phálná</i> , <i>phúl-</i>	<i>dil</i> .
<i>taklif utháná</i> .	<i>jáná</i> .	tent <i>khíma</i> , <i>dehra</i> .
sufferer <i>mutaláde-musi</i>	swerve from allegiance	tenth <i>daswán</i> .
<i>bát</i> .	<i>munkharif honá</i> .	terms, on the old <i>ba-</i>
suggest, to <i>saláh dená</i> .	syce <i>sá'is</i> .	<i>dastúr-i-sábíq</i> .
suitor <i>mustagis</i> , <i>sá'il</i> .	sympathise, to <i>ham-</i>	terrible <i>khúnkhwár</i> , <i>ga-</i>
summon, to <i>talab kárná</i> ,	<i>dardá kárná</i> .	<i>zab ká</i> .
<i>buláná</i> .		territory 'áláqa, <i>qalam-</i>
summoned <i>buláyá háá</i> .		<i>rau</i> , <i>mamálik</i> .
summons <i>talabi</i> , <i>bulá-</i>		test <i>shart</i> f.
<i>wá</i> ; I was not sum-		thanks <i>shukr</i> , <i>shukrgu-</i>
moned <i>meri talabi</i>		<i>zárí</i> ; special thanks
<i>nahín hái</i> .		<i>kháss shukariya</i> .
sun <i>áftáb</i> , <i>dhúp</i> , f.	table <i>mez</i> f.	thief <i>chor</i> , <i>khá'in</i> ; pro-
superintendence, gener-	<i>Táj</i> (Agra), <i>táj mahall</i> .	fessional thief <i>chori-</i>
al <i>bálá'i intizám</i> .	take <i>lená</i> ; take air	<i>pesha</i> .
superstitious <i>púch-pa-</i>	<i>hawá kháná</i> ; to take	thing (general sense)
<i>rast</i> .	warning 'ibrat <i>pa-</i>	<i>bát</i> f., <i>amr</i> , <i>chiz</i> f.,
supplied, to be (of	<i>kárná</i> ; to take up in	<i>shai</i> f.
wants) <i>raf' honá</i> .	arms <i>god men ulhá-</i>	think <i>sochná</i> , <i>samajh-</i>
supplies <i>rasad</i> f., <i>rasad</i>	<i>lená</i> ; to cause to	<i>ná</i> , <i>jánná</i> ; to think
<i>ká sámán</i> ; control	take off <i>utrúná</i> .	dear <i>girán ákná</i> .
over supplies, <i>rasad-</i>	talent <i>liyáqat</i> .	third <i>tisrá</i> .
<i>rasáni</i> .	talk <i>bolná</i> , <i>báten k.</i> ,	thirst <i>tishnagi</i> , <i>pyás</i> f.
	<i>bát-chit k.</i> , <i>guftgá k.</i> ;	

T.

- thirsty *pyású*; to be thirsty *pyás lagná*, *pyás ma'lúm honá*.
- thirty *tis*, *st* (Pers.); for thirty years, *st-sála*.
- then *phir*, *tab*, *us waqt*.
- thence *údhār se*, *wahán se*.
- theory (as opposed to practice) *'ilm*.
- there *wahán*, *us jagah*.
- therefore *is li'e*, *is wáste*, *is sabab se*, *lihazá*.
- thought *khayál*, *fikr*; thought of self *apná matlab*, *khúd-garzi*; thoughts of the heart *má-ft-zamtr*.
- thousand *hazár*; thousands *hazárhá*, *hazáron*.
- theaded, to be *piroyá jánú*.
- threatening *dhamktá*.
- three *tín*; all three *tín-on*.
- thrive *chálná*.
- thriving trade *chalt dukán*.
- throat *halq*.
- throne *takht*; dethrone *takht se utárná*.
- throw, to *phenkná*.
- tie, being bound by ties *wá-bastagí*.
- tiger *sher*.
- tillage *khētī-kiyári*.
- time *waqt*, *zamána*, *martaba*, *daf'a*; (occasion) *mauqa'*; once on a time *ek martaba*; in due time *ba-waqt*, *ma'múli waqt par*; from time to time *waqt ba-waqt*; in old times *zamána sábiq men*; after a time, *chand muddat ke ba'd*.
- tired, to be *thakná*, *thak-jáná*, *mánda honá*.
- title *laqab*, *khitáb*.
- tobacco *tambákú*.
- to-day, *áj*, *áj ke din*.
- together *báham*, *ikathhá*, *milkar*, *sáth*, *samet*.
- toil *ján-kúhi*, *mehnat*.
- toll (tax) *mahsúl*.
- tomb *turbat*, *maqbara*, *qabr f*.
- to-morrow, *kal*.
- tongue *zabán f*; oily-tongued *charb-zabán*.
- tons of ice *lákhon man baraf*.
- tooth *dánt*.
- top *chóti*.
- tope (of trees) *bág*.
- torment, tease *sitáná*.
- tortoise *kachhwá*.
- toss away, to *phenk-dálná*, *phenk-dená*.
- tour *daura*.
- town *shahr*, *qasba*.
- trace *patá*, *surág*, *nishán*.
- trackless *be-llk*.
- trade *len-den*.
- trader *beopárt*.
- tradesmen *ahl-i-hirfa*.
- train *rel*.
- trained *ta'lim-yáfta*.
- transitive *mula'addi*.
- traps *asbáb*, *sámán*, *ornhá bichhoná* (dress and bedding).
- traveller *musáfir*.
- traverse, to *tai karná*.
- treasure, hidden *dafina*.
- treasurer *khazánchí*.
- treat (kindly) *sulúk karná*, *sulúk se pesh áná* (*sáth*); treat harshly *ziyádatt karná*, *sakhtise pesh-áná*; treat with consideration *qudr-dáni farmáná*.
- treatment (medical) *mo'álaja*.
- treaty *'ahd o paimán*, *qaul o qarár*, *sanad í*, *'ahd-náma*.
- tree, *darakht*.
- trembling *ra'cha*.
- tremendous *balá ká*, *gazab ká*.
- tribe *got f*; members of tribe *got*, *got-wále*.
- tribute *khiráj*.
- trouble *taklíf*.
- true *sach*, *sahih*.
- trust, to *itminán karná*; placed in trust *amán-atan musawwaz*.
- truth *sidq*; in truth *fil-wáqi'*, *sach púchho to*.
- try, to *koshish karná*, *ázmáná*.
- tuck in the tail, to *dum dabáná*.
- tumult *fasád*.
- turban *pagrí*.
- turn *bári*; in turn *bári bári men*.
- turn *phirná*, *pherná ghúmná*, *murná*; (of milk) *bigarná*; turn up or out *nikálná*; to turn round *pher-dená*; turn into, tr. *baná-rakhná*; to be turned off *nikálá jánú*, *mauqáf honá*, *bar-taraf honá*.
- turn, at every *har phirkar*.
- turning, *gardish*.
- tutor *ustád*, *mo'allim*.
- twenty *bis*.
- twenty-fifth *pachiswín tárikh*.
- twenty-nine *untis*.
- twinkle, to *chhitakná*.
- tyranny *zabardastí*, *zulm*, *ziyádati*.

U.

ultimately *ákhir*.
 unchanged *yaksán*.
 unclean *ná-pák*.
 unconditional *bilá shart*.
 under *tale, niche*.
 undertake *utháná*.
 understand *samajhná*;
 make to understand
samjhnána.
 understanding *samajh*
 f.; (condition) *shart*.
 undoubtedly *be-shakk*.
 unfortunate *kam-nasib*.
 ungrateful *na-shukr*.
 unhappy *dil-shikasta*,
dil-tang, be-dil, pare-
shán-khátir, ranjída,
afsurda.
 uninstructed *gair-*
ta'lim-yáfta.
 unintelligible, to be
samjhá'i na dená.
 united *munsalik*.
 unkindness *ná-ehsán-*
mandi, be-rahmi.
 unmanageable *ná-*
hamwár.
 unpleasant *ná-pasand*.
 unprotected *be-nawá*.
 unscrupulously, unre-
 strainedly, *be-tahá-*
shá.
 unseen *ánkh bachá*.
 unwieldy *phappas*.
 unworthy *qábil nahín*,
ná-qábil, ná-lá'iq.
 upbraid, to *sharminda*
karná.
 uproar *yorish, khal-*
buli, sharr o fasád.
 usages and customs,
rasm o riwáj.
 use, to *iste'mál karná*;
 to be used up
 (spent) *nibar-jáná*.
 useful *kám ká, fá'ida-*
mand, mufid.

useless *be-fá'ida, ni-*
kammá.
 usual *ma'máll*; as
 usual, *ba-dastúr*,
hasb-i-ma'mál.
 usually *aksar*.

V.

vacancy *kháli jagah*.
 valley *dara*.
 valour *bahádurt*.
 value *qimat*.
 various *mutafarriq*.
 vaunting *shekhi*.
 vehemence *shiddat*.
 venturesomeness *him-*
mat.
 venture outside, to
qadam báhar dharná.
 verb *fe'l*.
 verily *wáqt' men, haqt-*
qat men, sach hai ki.
 verse (cf. Qoran) *áyat*.
 very *sakht, khúb, ba-*
hut, bará.
 vex *diqq karná*.
 vexation *diqqat*.
 vexed *malúl*; to be
 vexed *malál honá (ko)*
 viceroy *qá'im-maqám*.
 vicious *bad-mizáj, sha-*
rír.
 victorious *fatehyáb,*
fatehmand.
 victory *fateh f., fateh-*
jang f.
 victuals and drink,
kháns píne ká sámán.
 vigour *zor*; to lose
 vigour, *kamzor ho-*
jáná.
 village *gánon*, also
gáno and gá'on by
 elision of either na-
 sal, *basti*; villages
dihát.
 villain *bad-zát, sharír*.
 villainy *sharárat*.

vindicate, to *kisí ká*
tá'id karná.
 violate (law), to *khiláf*
karná.
 visible, to be *dikhá'i*
dená, nazar áná or
parná, záhir honá,
áshkár honá, namá-
dár honá.
 vision, range of *madd-*
i-nazar.
 voice *áváz*.
 vote, to *rás dená*.
 vow, to *mannat mánná*;
 to break a vow *bad-*
'ahd karná; to pay
 a vow *mannat adá k*.

W.

wage *tankhwáh*.
 wager, to *shart bándhná*.
 waggon *chakrá*.
 waist *kamar f.*
 wait, to *muntazir rah-*
ná, baithná, thairná;
 lie in wait for *ghát*
men baithná.
 wake, or be awake *jágná*.
 wake up, to, *ánkh khulní*.
 walk, to *chalná, pá'on*
pá'on chalná.
 wall *diwár f.*; (of tent)
qanát f.; outer wall of
 town *shahr-panáh f.*
 wander, to *phirná*.
 want *hájat*; want of
 money, impecunious-
 ness *tikhidasti*; want
 of sanitation *ná-sáfi*.
 want, to *mángná*; I
 want *mujhe darkár*
hai, mujhko cháhi'e,
 etc., *hájat hai, etc.*
 wanted *darkár, matlúb,*
zarúr.
 war *lará't*.
 warfare *jang-áwarí*;
 species of warfare
tarz-i-jang f.

warlike <i>jang-jo</i> .	whose? <i>kiská</i> .	word <i>kahlá bhejná</i> .
warning 'ibrat; take	whole <i>tamám, kull</i> ;	work <i>kám</i> .
warning 'ibrat <i>pa-</i>	whole family <i>kunbe</i> ;	work, to <i>kám karná</i> ,
<i>karnl</i> .	<i>ká kunbá, tamám</i>	<i>mehnat karná</i> .
warrior <i>yoddhá</i> .	<i>gharwále, kull khán-</i>	workmanship <i>kárigarí</i>
wash, to <i>dhoná</i> .	<i>dán</i> .	world <i>dunyá f., jehán</i> .
waste <i>nugsán</i> .	why? <i>kyán</i> .	worldly duties or af-
waste, to <i>zá't karná</i> .	wicked <i>shartr, burá</i> .	fairs <i>dunyá ká kár-o-</i>
'waste-paper basket'	wife <i>bibi</i> .	<i>bár</i> .
<i>raddí</i> (lit. what is	wild with anger, <i>khán</i>	worn out, to be 'ajiz á-
rejected).	<i>josh men áná</i> .	<i>jáná</i> .
watchman <i>chokidár</i> ,	wiles <i>dagá-bázi</i> .	worried to death, to be
watchman's work	will <i>marzi</i> .	<i>dam nák men áná</i> .
<i>chokidári ká p sha</i> .	win <i>jítná</i> (intr.); (earn)	worse <i>badtar</i> .
water <i>páni, m</i> .	<i>kamáná</i> ; to win a	worship <i>pújá f., 'ebá-</i>
water-pot stand <i>gha-</i>	person's goodwill <i>kisí</i>	<i>dat, sijda</i> .
<i>ronchí</i> .	<i>ko apne se rázi karná</i> .	worsted, to be <i>hárná</i> .
watered, to have <i>páni</i>	wind <i>hawá, bád f</i> .	worthless <i>ná-bakár</i> .
<i>chhirakwáná</i> .	wine <i>sharáb f</i> .	worthy of <i>lá'iq</i> .
way <i>dhab, dhang, tarah</i>	wire, to <i>tár kí khabar</i>	would that! <i>kásh</i> .
<i>f., taur</i> ; by way of	<i>bhejná, tar ke zari'a</i>	wounded <i>zakhmi</i> .
<i>ba-taur</i> ; a short way	<i>se khabar bhejná</i> .	wrap round, to <i>lapet-</i>
<i>thori dúr</i> .	wisdom <i>dánishmandí,</i>	<i>lená</i> .
weak <i>kamzor, 'all</i> .	<i>hikmat, 'aql f., 'aql</i>	wretch <i>kambakht</i> .
wealth <i>daulat, mál</i> .	<i>ká zor</i> ; practical wis-	wretched-looking <i>pájl-</i>
wear <i>ornhá, pahndá</i> .	dom <i>hikmat-i-'amali</i> .	<i>súrat</i> .
wearied <i>thuká mánda</i> .	wise <i>dánishmand, 'aql-</i>	write word <i>likh-bhejná</i> ;
weaver <i>juláhá</i> .	<i>mand, khiradmand</i> .	write down <i>tahrir-</i>
week <i>hafta</i> .	wish <i>murád f., khwá-</i>	<i>farmáná</i> .
weep, to <i>roná</i> .	<i>hish, irshád</i> .	writer (clerk) <i>muta-</i>
well! <i>bhalá, khair</i> .	with <i>sáth, se, etc</i> .	<i>sáldi</i> ; (calligraphist)
well (restored to health)	withdraw <i>dastkash</i>	<i>khúsh-navis</i> .
<i>bhalá-changá</i> .	<i>honá, hatná</i> .	wrong <i>thik nahin, burá,</i>
well <i>kunwán, kúd</i> .	without <i>be, bagair, bilá</i> .	<i>ná-sháyastá, ná-ja'iz,</i>
well-known <i>mashhúr o</i>	withstand <i>muqábala k.,</i>	<i>galat</i> .
<i>ma'rúf</i> .	<i>áge thairná</i> .	
western <i>magrálá</i> .	witness <i>guwáh</i> .	
what <i>kyá, kaisá</i> ; what's	wives and children <i>ahl</i>	
o'clock? <i>kai baje</i> .	<i>o 'ayyál</i> .	
where? <i>kahán</i> .	wolf <i>bheriyá</i> .	
whereas <i>yá, bar-khiláf</i>	woman 'aurat.	
<i>iske</i> .	women 'aurat-log, 'au-	
whether . . . or? <i>dyá</i>	<i>rat-zát, niswán</i> ; wo-	
. . . <i>yá, kyá . . kyá,</i>	men's quarters <i>ze-</i>	
<i>cháhe</i> or <i>cháho</i> .	<i>nána</i> .	
while, long <i>bart der,</i>	wonder 'ajb, ta'ajjub.	
<i>bahut der</i> .	wondrous 'ajb, 'ajb or	
white (fair), <i>gorá</i> .	<i>ta'ajjub ká</i> .	
who? <i>kau;</i> who or	wood <i>lakrí</i> .	
which, correl. <i>jo</i> .	word <i>lafz bál f.</i> send	

Y.

year *sál, baras, san*;
 full year *baras roz*;
 this year *imsál*; for
 years, *barason (se)*.
 yearly *sáliná, sál-ba-*
sál, har-sál.
 yes *hán*.
 yesterday *kal, kal ká din*.
 yet *abtak, hanoz, táham*.
 you *tum*.
 your *tumhárá*.
 youth *jawán*.

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